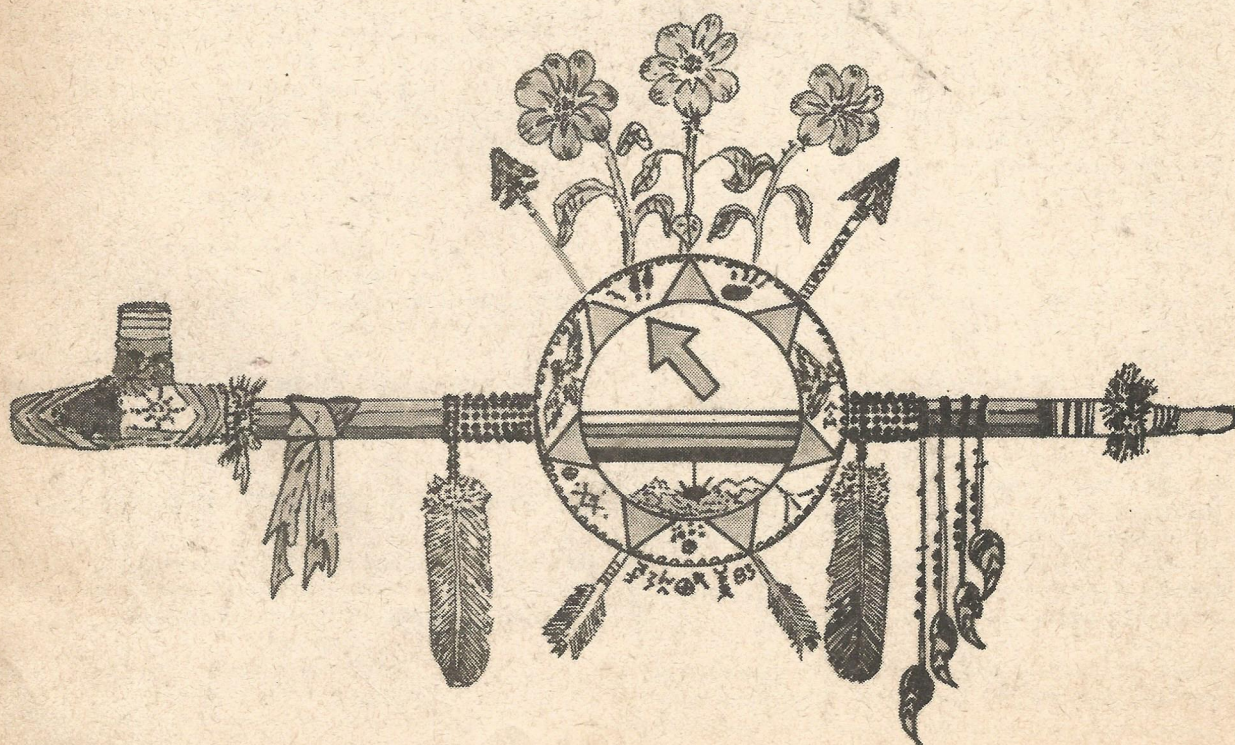


Bulldozer

Issue # 6

Summer '83



Introduction

The one thing that can be said for Repression is that it certainly clears the head. And the spirit of Resistance is nurtured by the anger and outrage that follows the heavy handed actions of the state. For many sections of the white left in Canada, Resistance and Repression are no longer just something to be read about but have become part of our political experience and every day consciousness. The Thought Police are no longer just paranoid fantasy.

Repression is, after all relative. We do not yet face the situation of the people in Central America who daily face the possibility of torture and murder at the hands of the military. Nor is our situation comparable to that faced by native people across the continent, or the ghetto dwellers who suffer the "business as usual" brutality of the local police.

But for all of that, the political situation has certainly intensified here since the beginning of the year. Even before the year end, the Metro Toronto Police used the bombing of the Litton Systems Plant outside the city last October to raid and harass several groups and individuals who had been active in the Peace movement. For anyone familiar with these people and their politics, it was clear that the cops were complete fools for thinking these principled pacifists would have anything to do with such a guerrilla action. If not foolish, then the raids were conscious attempts to disrupt the struggle against the production of the guidance system for the Cruise missile at Litton.

In January, five people were arrested in a commando style ambush while travelling north from Vancouver in a van. The media, prompted by the police, went overboard in their outlandish press coverage. Headlines of "police netting terrorists" and "national network of anarchist cells" were illustrated by photos of a large desk top filled with heavy duty weapons and explosive devices. There was never any direct allegation as to where the weapons had come from but the implication was clear; but for the astute action by a combined task force of police forces, Canada would have suffered from armed attacks.

These five people now face over a hundred charges altogether ranging from B & E (burglary) to the bombing of Litton. (More details are given in an introduction to a "Letter to the Womyn's Communities" from the two women involved that appears on page 8.) Many of the charges are relatively inconsequential compared to the various charges for explicitly militant political acts for which the Crown is asking for life sentences. Besides Litton, these include the sabotage of a B.C. Hydro power substation on Vancouver Island in May of '82 which did 5 million dollars damage and the fire bombing of three video porn stores in which the torture and brutality against women was featured.

Support groups have been established in a number of Canadian cities and the Five remain strong and com-

mitted. Bail has been repeatedly denied. Ann Hansen and Brent Taylor recently made a good showing in doing their own legal work for the latest bail hearing. The judge was reduced to referring to comments made about their lack of respect for the judicial system in order to justify their continued detention in spite of a number of people willing to offer property bail to ensure that they showed up for their trials. Now they find themselves in a situation all too familiar with Bulldozer readers, the near impossibility of preparing a defense while locked in a cage. A total of five trials has been set up beginning on September 12th. It is going to be a very long and drawn out process and it will be quite a while before they are brought back to Toronto to face charges stemming from the Litton action.

The arrests in Vancouver have set off quite a chain reaction, the conclusion of which we have not yet seen. Most immediate was the harassment and surveillance in Vancouver of many people suspected of being friends or associates of the Five. Since they all had been active in various communities for a number of years, the state has been able to cast quite a wide net. The first phase was culminated in raids on four houses the morning after one of the initial support meetings. It was direct harassment and intimidation. No arrests were made but the people were subject to a lot of verbal abuse.

The crown has shown its true colours by the way it has repeatedly broken its word. Offers of support from legal aid were later reduced substantially, putting great pressure on supporters to raise large amounts of money for legal fees. An agreement was also made to proceed with a shortened preliminary trial. Most of the evidence against the Five is from numerous hours of audio tape taken from room bugs. The defendants agreed to waive their right to have the tapes played at the preliminary trial while being able to see transcripts but were told that otherwise the preliminary would proceed as usual. Shortly after, the crown announced that they would be proceeding by a Direct Indictment which means that the Five would go straight to trial.

Now in Canada, a country never known for its commitment to civil liberties, it is quite legal, although highly unusual, to proceed by Direct Indictment. Basically, it hampers the defense in that they do not get a chance to see the shape of the evidence against the accused. This in turn lessens the opportunities to see the discrepancies between the testimony of the various crown witnesses. What is clear though, is that it shows



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free the vancouver five

that the crown fully intends to politicize the trial while at the same time, criminalizing the defendants. Besides, there are careers to be made from the case by cops, crown attorneys and reporters, just to name the most obvious ones, so there is a vested interest in playing the case for all it is worth.

In Toronto, in the meantime, everything appeared calm after the initial round of raids. It was clear that the police here wanted in on a piece of the action. The Five were not even charged with Litton for three months. But nothing untoward happened. Support was organised, a few successful events were held. A group, calling themselves Indirect Action issued a statement called "Peace, Politics and Paranoia" (available from P.O.B. 5052 Stn. A, Toronto, Ont.) which suggested that people rethink their responses to the Litton bombing. It was clear that a large number of people, including many pacifists, got quite a charge out of the bombing. This was their gut reaction. But, for whatever reason, most lefties and activists later tried to distance themselves from the action. Some groups and individuals were quite disgusting. One academic journal is rumoured to have turned a copy of the communique sent to them over to the police and volunteered to be fingerprinted to prove their non-involvement.

The "leader" of another group is said to have offered to give the police leads on the bombing. Certain self-styled anarchists were shrill in their denunciation of Direct Action who claimed responsibility for the bombing and the Five who were unfortunate enough to be charged with it. (Men get so hysterical when someone does something of which they do not approve.) One expected some of these "anarchists" to offer their assistance to the crown so that anarchism would not be tarnished with such militancy. Most leftists conveniently went on their good works and gave the attack and the arrests about as much thought as they did the Tylenol killings. Interestingly enough, the only people who seem to have been alienated by the bombing was the left. For the majority of people, it seemed to have no special significance at all.

But support did come forward. There were pacifists who understood that the violence of a bomb against property is nothing weighed against the day to day violence of the state and corporations. Others were even willing to imagine that the Five might in fact be innocent. This possibility seemed to have escaped most people who have taken it for granted that the state would never arrest innocent people. Others were simply outraged by the blatant nature of the legal proceedings and media coverage. Although, obviously a demand for a "fair trial" is problematic, it is also clear that some trials are "fairer" than others and that the focusing of attention on the trial can help to temper the more blatant outrages. It is always illuminating to see that even though the state gets to make up the rules, they still cheat at the game. We do not expect anything remotely resembling a fair trial and will see who is still around in support if, as seems likely, convictions are registered. For us, whether or not the Five are guilty is irrelevant for our support.

On June 13th the house within which the core of the Bulldozer collective was living was raided by fourteen or fifteen members of the Litton investigation squad. Seized was all the materials for this issue which was already typeset and ready for layout — hence the delay in getting this issue out — the mailing list which we were working on to update, various recent letters received and a large amount of political materials such as magazines, leaflets, books etc.

We issued a statement regarding the raid which explained how we saw the raid. Various magazines and newspapers are reprinting the statement. If you have not yet seen a copy, write to us and we'll send you a copy. The Toronto police would really like to find a Toronto connection to the Litton bombing. They assume that only three of the Five were involved with the bombing and that they would need logistical support here; a place to stay, perhaps even assistance pulling it off. They feel that the bombing was just too big an operation for three people. Since they know that we are connected to the Five and have been active in their support work they probably figured that we bore checking out. We were preparing to move at the end of June and that fact might have precipitated the raid since it was probably feared evidence might disappear.

It was clear that the cops thought that the raid could accomplish several ends. It was clearly an attempt to disrupt our political work and to intimidate others who might work with us on it. Listed on the warrant to be seized were letters from the Five, letters from some of the people doing support work in B.C., and copies of the video tape used as an educational tool but which consists only of the television news coverage.

The fact that the material for this issue of Bulldozer was also specified on the warrant for seizure speaks for itself. For a number of reasons, Bulldozer is seen to be a threat. Gary Butler in a letter beginning on page 12 outlines some of these reasons which center around the fact that many political prisoners do consider Bulldozer to be their magazine since they speak openly through its pages. What also upsets the pigs is that Bulldozer is not a militant theoretical journal. Rather people speak from the heart rather than from the head. It is emotional and angry as people tend to become angry in prison. It is as much a cultural magazine as it is a political magazine in that what is written is based on real situations and real experiences. Bulldozer is a nurturing magazine, something rare for a predominantly male project and the state wants to break the spirit of resistance within our readers and Bulldozer helps sustain it.

The political occurrences which were listed as being grounds for the raid were Seditious Libel and Sabotage of Litton. Added on to the sabotage of Litton was a firebombing in Montreal. Now, we have seen a couple of short articles in the paper about some firebombings in Montreal and the grapevine does mention that several have occurred. But we are totally puzzled as to why we could possibly be suspected of having any connection at all. But disturbingly, the police are claiming that they found a napkin with an address of one of the places firebombed written on it in our house. All we can say is that it is news to us. Certainly, any investiga-

tion about Litton, that is carried out thoroughly will discover that we had nothing to do with it whatsoever. Our only crime is that we have supported our friends who have been charged with it. But as of yesterday, it was still not illegal to be friends with accused people.

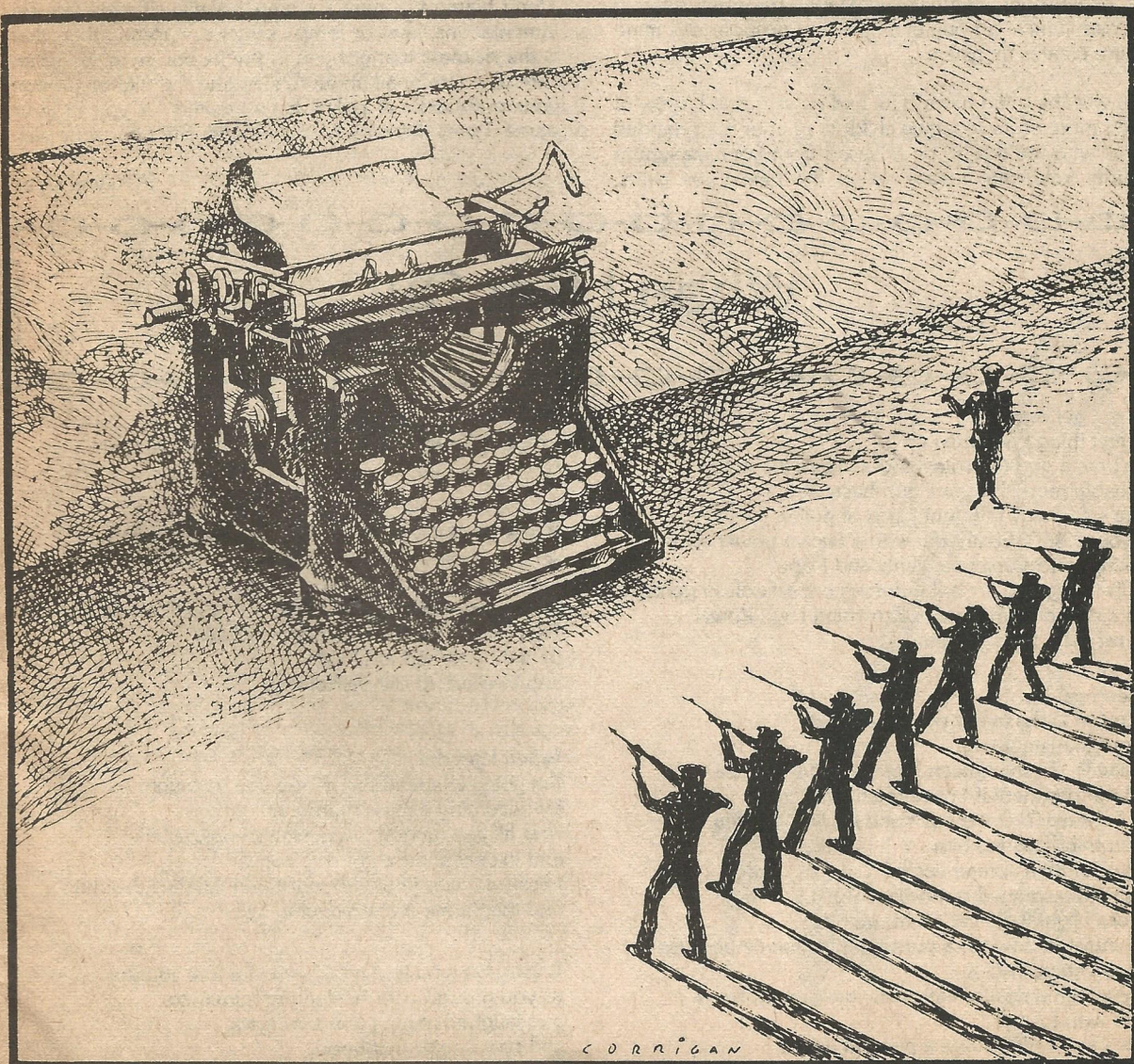
The Seditious Libel charge is really up in the air. No one quite knows what it means although news stories have indicated that even the straight media could be charged with the offense for having run excerpts from the Direct Action communique. We know what a Seditious Truth would be because the truth is always seditious towards the existing state of affairs, but Seditious Libel is another question. Regardless, we are prepared to fight any charges coming this way.

What is most outrageous about the raid was that one week later, Colleen Crosby, who had been living with us for several months was arrested and charged with procuring an abortion, procuring instruments for an abortion and two counts of theft. The only reason that enough information was gathered to lay such charges was because of the intensive surveillance that we were

under. Colleen has no involvement with either Bulldozer or support work for the Five. Even the police acknowledged as much when they questioned her. Indeed, she was offered a deal where her charges would be dropped if she told the cops what she knew about Litton.

Not knowing anything, she wasn't in much of a bargaining position. But it illustrates the double think logic that the state uses. As a principled person, Colleen will be tried because she refuses to make up evidence against the rest of us as, unfortunately, so many people are willing to do if their asses are on the line. We totally support Colleen in her attempts to fight the charges. She has long been active in the women's health field and has always been willing to help anyone needing assistance. Money is needed to help her with her legal fees. She has done nothing wrong. Her preliminary trial begins on October 24th.

Trials, trials, trials, lots of them in Toronto these days. We are not the only people being harassed and are in
continued on page 47



To all my sisters & brothers who struggle in unity for the sake of our unborn generations I send love, hope and strength. I pray that this greeting finds you and all your relatives in good health. To my brother Juan and my sister Paula, I send special love and greetings.

Last night, as the state of Texas was murdering Charles Brooke by "humane" lethal injection, a Marion prisoner wrote the poem that follows. For obvious reasons his identity cannot be revealed, but I can say that he is due to be released in 1983. I have known this man for over a year and find him to be intelligent, rational and an altogether likeable person. On the other hand, I realize that he is totally deranged.

His insanity is the product of too long living in the bowels of this monster called **Marion**. I can vouch for the seriousness of the sentiments he expresses in his poem. That he will do what he can of what he threatens I haven't the slightest doubt. Big bucks spent on ever more sophisticated mind-control techniques which are administrated by moral imbeciles with high I.Q.s at behaviour modification legal, torture chambers like Marion have brought you this man who is a living example that unsuccessful mind torture creates monsters.

That was the good news. The bad news is that I know of seven more of these raging children of your right-handed selves who are due to be released from your maximum security american prisons within the next three years.

These monsters, whom society created in its mirror image, are waiting to consume america's chest, lungs, liver and spleen . . . and at last its decaying, bleeding, incongruously virgin heart. Virgin because america has had so little experience with concentrated, purposeful violence that some news analysts naively dubbed the Washington Monument incident a "terrorist act". Spectacular, it was. Exciting, perhaps. Mass entertainment, without a doubt. Terrorist? No.

The poor non-violent man who "terrorised" Washington, D.C., was no part of a terrorist. I am going to give you a glimpse into the mind of what a terrorist is and let you be the judge of what would have happened at the Washington Monument if the man who wrote the poem "When I Get Out" had been in charge. I am living out my existence at the Marion federal prison and I have witnessed what the poet has suffered — having suffered similar atrocities myself — and due to these factors, although I condemn his views as extreme, I must say his response seems not an unreasonable reaction.

Don't blame this man for **your** insanity. It's too late for lamentations, laws or longer sentences. Remember, that is the sickness that got you in the fix you're in. So listen carefully: you're all about to step into the nightmare that your prisoncrats & police have created for you in your name. I pray this man harms no one. But I know he will.

Standing Deer

When I Get Out

When I get out
the first thing I'm gonna do
is get me a gun to protect myself from the police.
Probably more than one gun because
there's so many different kinds of police.
Maybe a .460 Weatherby with a twelve power scope
for kings, dictators, presidents and Popes.
A .357 magnum for law enforcement officials in general,
and a nice nine millimeter Browning High Power
for just plain folks like you.

When I get out
I want to kill as many people as I can
before they get me.
I'd like to get the Queen Mother and the Pope
and the president if I have the time.
But for sure I'll come back and kill the Warden.
I'll probably kidnap him
and chain him spread-eagled
to an old fashioned pot-bellied stove.
Before I light it, I'll cut off his eyelids
and make him watch a pornographic movie because
he can't stand S-E-X.
I'll give him a shot of extremely dangerous drugs
so he won't suffer
while I chop off his legs a piece at a time

with a McCullough chain saw.
I musn't forget to use green wood in the stove
so he won't fry fast.

It was you who cut off **my** eyelids by putting me in a
sensory deprivation chamber in total darkness because I
wanted to go to my Mother's funeral.
It was you who chained me to a bed in Springfield and
beat on my feet with wooden paddles
until they turned to blood
and swelled up like basketballs.

When I get out
I'm going to spend the hatred you've taught me
by becoming a mass murderer.
And all you judges, jurypersons, cops, jailers
and executioners can't stop me
because it was you who murdered Charles Brooke
and taught me that it's cool to kill.

It was you who told me I lived in a free country
as you ground your heel in my humanity,
and laughed at my pleas for dignity
and spat on my manhood.

It was you who charged me with shields and ax handles
and beat me to the floor and drugged me with Prolixin
because I couldn't stop calling my baby daughter's name
when she left this world.

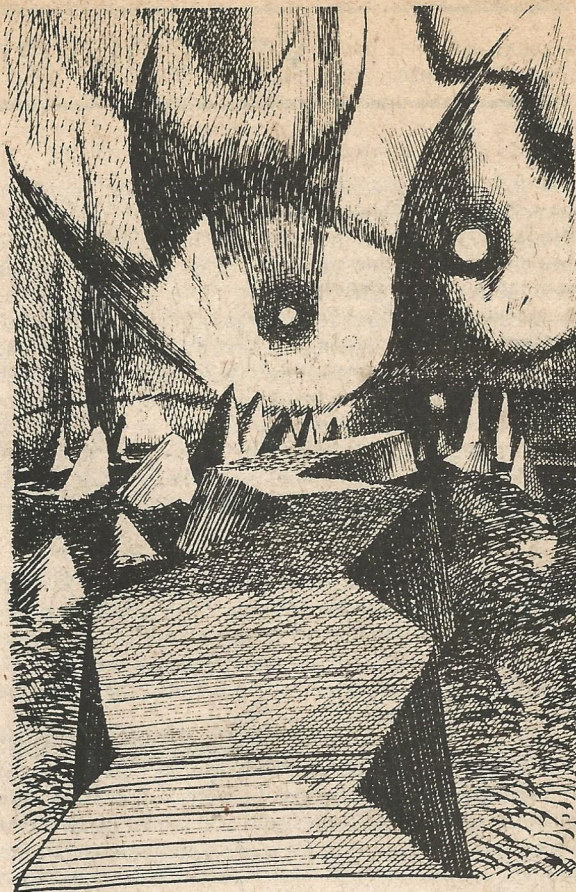
So, in return for the lessons you have given me
I'm going to teach you two things:
First that these sealed-tomb,
tiger-cage prisons belong to **you**
Mr. & Mrs. America,
and it is **you** who must accept the responsibility
for what you and your hirelings have done to me.

The second thing I'm going to teach you is something
you should already know
but don't act like you do, namely
the Christians say "Do Unto Others, etc."
the Buddhists say something about
"what goes around comes around."

In prison we simply say:
"Payback is a motherfuckin' motherfucker,
Motherfucker."

It won't be much longer.
I'm counting the days.
So, you better pray I don't find **you**, gentle reader,
'cause when I've paid my debt to society
society must pay its debt to me.

When I get out...



On behalf of my husband, Standing Deer, and family I
would like to thank you for your support at a time
when your letter may have been instrumental in saving
his life. This debt can never be repaid.

However, we find ourselves faced with a new dilemma
in that my husband's safety, once more is an issue of
extreme concern.

He is being moved from a situation of relative safety to
one of extreme danger in that he is being sent to the
state of Oklahoma. It is imperative at this time that a
tight support network be established to ensure his well
being and safety.

What we are asking of you at this time is that you be
available to send letters, telegrams or place phone calls
to prison officials and other influential persons if
needed.

What will be happening in the future is that he and I
and his primary team will be coming forward on some
very real questions and issues of human rights and
needs. This decision on our part was difficult in that it
would further heighten the need of a protective web for
my husband. Without it we cannot proceed but the
other choice, of course, is silence.

Your assistance on this level would be greatly apprecia-
ted. Any inquiries you may have on this matter, you
may address to me as I will be helping to build the net-
work. The individuals listed below are similarly
engaged in laying the foundation for his protection.
Standing Deer is in transit and cannot be reached
directly. However, it is difficult for him to respond any-
way. Therefore you are asked to send inquiries, or to
get more information, to one of us. However, by no
means let this discourage you from contacting him
when his new address becomes available.

Our gratitude to you and our continual concern for
Leonard Peltier's freedom.

In the Spirit of Unity and Peace
Anna Rodrigues Wilson
20 Helena Ave.
Lake Mohegan, NY 10547

Paula Bushon/
J.V. Martinez
c/o Civil Rights Litigation Center
230-234 N. Center St.
San Antonio, TX 78202

Vancouver Five for Life

The following was written by Juliet Belmas and Ann Hansen. These two women along with three men: Gerry Hannah, Doug Stewart and Brent Taylor were arrested last January for guerrilla actions done by **Direct Action** and **Wimmen's Fire Brigade**. The Five now face between them around 100 charges for a variety of political and "criminal" activities. These include the bombing of the Litton Systems plant outside of Toronto, for which act a communique was issued by a group calling themselves Direct Action which we printed in issue No. 5. Other charges stem from the fire bombing of three Red Hot Video store outlets and the destruction of a B.C. Hydro power station on Vancouver Island a year ago May.

Support is growing across the country for the Five. A number of people see the arrests and the conscious politization of the case by the media and the crown as an overt escalation against the forces of Resistance and opposition. Others are outraged over the blatant abuse of the civil and political rights of the Five.

Across the country and especially in Vancouver, support is particularly strong amongst the women and youth. The blatantly violent video tapes sold and rented by Red Hot Video had been an issue for quite some time within the women's community in Vancouver. There was much satisfaction when three of the stores were burnt to the ground.

Unfortunately, too many people reduce the complex question of pornography to simply being one of civil rights, that is the right of anyone to see, or produce, or, more importantly within capitalist society, the right to make and sell for profit, anything at all so long as it sells. It matters little from this perspective that the tapes specialize in the rape, mutilation and torture of women: The issue is essentially one of self-defense for the women. As violence increases against women, in the homes and on the streets, more and more women feel compelled to act against what they see as propaganda and hate material.

No one claims that such violent porn is a high art form, or even art in any form. The only reason that the porn is produced and distributed is because the profits are immense. It cannot be denied that the "public demand" is there but surely on such an important question as violence against women we are not going to retreat into the most vacuous of all rationalizations — public demand. It seems that as self proclaimed radicals, we attempt to figure out what is right and fight for it regardless of who opposes it. It does seem strange that so many political men seem more concerned with the rights of men to make a profit than they are with the brutalization of women shown on the tapes.

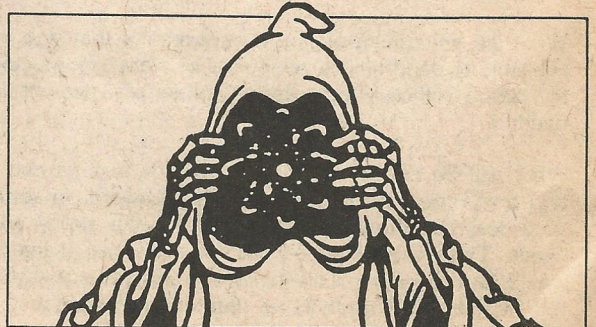
This is particularly galling when one considers the fact that many of the political men who see the Wimmen's Fire Brigade as "feminist fascists" criticize the women's movement for being bourgeois and only concerned with

becoming like men. Obviously, if they do not see the striving for authentic autonomous freedom within the movement, this reflects their own class bias, i.e. the women they know are careerists while most women, including most feminists are simply trying to survive in an economic system which is loaded against them. These men have accepted the mass media characterization of feminism rather than understanding it through political and social involvement with feminists. It should need no further comment when pornography that exists primarily for profit is considered liberatory, while women trying to gain some more personal and collective social power and freedom to determine their own lives are considered bourgeois.

The Five need a lot of support, both politically and financially. Legal Aid is being stingy. The Vancouver charges alone will need close to \$100,000 to fight and then the Litton charges will come later in Toronto. It is going to be a very long and complicated case. Although they are pleading not guilty, the sheer number of charges against them, diminishes the chances of getting off completely in spite of the weakness of the evidence against them. Most of the evidence consists of tapes of conversations taken from bugs planted in their homes and vehicles.

Bulldozer is particularly concerned with the situation since Ann and Brent are quite respected activists in the struggles against prisons and for native rights. All Five have long histories of involvement in a variety of issues.

Support can begin by placing one man and one woman on your mailing list for magazines, pamphlets, posters, leaflets, etc. Write to them at Drawer "O", Burnaby, B.C., V5H 3N4. The support groups can be reached at: Free the Five, P.O. Box 48926, Bentall Station, Vancouver, B.C. V5T 1J7. Donations can be sent to: The Five, Acct. No. 91740-1, c-o CCEC Credit Union, 205 E. 6th Ave., Vancouver, B.C., V5T 1J7. One of the most useful tools for both fundraising and information is a video entitled "Trial By Media" which has compiled tapes of the TV coverage and includes an interview with the Five. You could make arrangements to get a copy by writing to the support group. The tape is actually quite funny in a black humour and outrageous way. The Vancouver support group also publishes a newsletter to keep people up on what is going on.





On January 20, 1983 we were travelling along the Squamish highway north of Vancouver when we were stopped by cops posing as highway flagmen. Seconds after the vehicle stopped, at least 30 men in camouflage-fatigues, armed to the teeth with automatic weapons, shotguns and large caliber handguns, in unison attacked the vehicle we were in. They all swarmed from positions in the surrounding hillsides and from behind a large dump truck that blocked the road. While stampeding the vehicle, they smashed a window and shot in tear gas. All the cops were screaming hysterically while they ripped us out of the truck and threw us on the ground. They kept shouting not to move or we'd be shot while they stuck their rifles into our backs and pressed their handguns to our heads. Our faces were forced down into the ground so that we couldn't check on one another. We all thought that one of us had been shot when we heard a tear gas shell being fired.

It was horrible having to lay passive to the whims of these crazed military extremists and their guns. We could imagine how other womyn felt in other countries especially being unarmed and having to survive and accept the horror and death of a military attack on their village and homes. The feeling is too extreme to explain. It suddenly

becomes very clear that these men with their guns are ready to kill you. They seemed very hyper and unpredictably insecure. The slightest movement could startle them, causing their fingers to spasmodically jerk and kill you.

What is happening in Canada today in reaction to the recent sabotage of the Cheekye-Dunsmuir power line transformer on Vancouver Island, and the firebombing of three Red Hot video outlets which specialize in violent porn films is not unconnected to the political repression used against people resisting in other parts of the world. In other countries where the liberation movements are strong and active enough to threaten the government and corporate interests, the counter-insurgency forces respond instantly with extreme violence.

The tools of repression are internationally devised and are used explicitly for political purposes. Every power structure in the world is paranoid of the people seeing through their facade and rebelling against their authority. The ultimate weapon of the people has always been militant resistance and all police-states are constantly developing their violent repressive apparatus to use against the people to protect the international status-quo.

Being womyn identified, politically conscious, environmentalists, we are determined to challenge the power and profit motives of this patriarchal society that ensures the rape and mutilation of our Mother Earth. We refuse to accept their labelling of us as terrorists. We know that there are many sisters who share our radical analysis of the issues around the charges laid against us. For centuries the authorities have reacted violently to womyn who have resisted; they used to brand us as "witches" and burned us. Now they label us as "terrorists" and will try to bury us in their cement tombs.

The state and its media are portraying us as elements of a "lunatic fringe" so that people will be frightened of us instead of relating to us with their rebellious spirits. We must not allow the liberalism of this society to hide the rulers and rapers behind the institutions, laws and lies. We are always threatened with their violence whether it be through nuclear weapons, nuclear power plants, industrialism, prisons or sexual terrorism of everyday society. We will face their horrors boldly and challenge their corporate interests with the determination and strength of womyn warriors. We will see a resistance movement building in Canada in an attempt to rid the earth of future corporate destruction so that future generations can survive.

Since our arrests, we have felt a responsibility to the womyn's community to outline why we feel the womyn's movement must transform itself into a womyn's resistance movement that is capable of smashing corporate patriarchy.

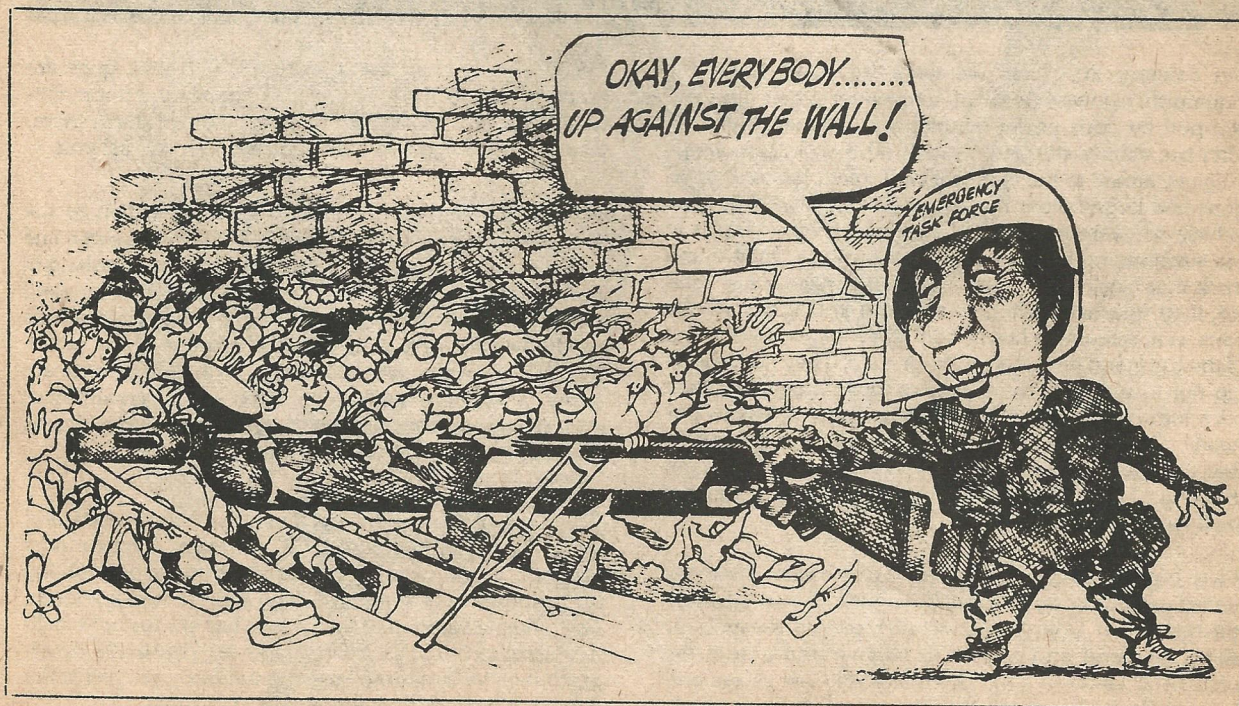
For so many centuries and in so many societies the patriarchy has separated the sisters from the brothers. Social institutions have stunted and mutilated our human potential by robbing womyn of the power to control their own lives while making our brothers our rulers and rapers. Throughout their lives, womyn are prevented from devel-

oping the so-called "male qualities" of strength, aggression, power, reason and intellect. Simultaneously men are taught to have contempt for the so-called "female qualities" of sensitivity, spirituality, sensuousness and emotional openness.

There is no biological reason why the male and female qualities can't live harmoniously inside the same body. But instead, patriarchal socialization has torn apart our rich and complex inner beings, leaving us pathetic shells of womyn and men whose only function is to perform profitably for the capitalist system.

The world has long been dominated by patriarchal societies but none so manifests the male qualities on all levels and stripped womyn of all value as the modern industrial culture. This society is the historical epitome of patriarchy. Office towers, cars, strip mines and nuclear arms are the physical tribute to **man**. There is no balance in the corporate industrialized world. There is no room for sensitivity, appreciation of the natural world or an authentic human culture. Rather the balance is tipped dangerously toward nuclear holocaust and environment destruction.

The all pervasive patriarchal economic system has created a society where all living things are objectified as consumer products. Our relationship to all of life is based upon economic relations. People are not appreciated for their kindness or goodness but are valued and identified through their economic role, that is, their jobs and consumer status. Our natural environment is perceived as a resource base to be developed. If the land can't be raped in some way through lumbering, mining or some other industrial process or sold back to us through tourism, then it is considered worthless. Animals are perceived as potential sport, food or pets. Outside of their economic value to men, other living creatures are not recognised as living beings whose value is simply that they exist in a harmonious relationship to the earth. When indigenous



and third world peoples resist the encroachment of industrialism on their land, they are forced to move on or are exterminated through terrorism, forced sterilization, starvation and alcoholism. All beings, if they are unprofitable are an impediment to the expansion of imperialism, are wiped out.

The capitalist economic system has become so pervasive throughout society that its relations and values of consumerism permeate all aspects of our lives. As a result of this, people have become blind and incapable of experiencing the richness and depth of the natural world — forests, mountains, water, animals and other humans.

In the industrialized world, a womyn's value is also defined by the economic relations of the marketplace. She is defined by her profitability to the system as a waitress, secretary, doctor or slave labourer in the home. Any other qualities that she may have, except for her male-defined sexuality are considered to have no significance by this society.

As the industrialized world sinks into a depression with soaring unemployment, womyn are the first to lose their already menial jobs, thus becoming completely worthless to a ruthless economic system where profitability defines everything. The only consistent value that a womyn has in the corporate economy is as a sex object and even this is very age specific. By perversely associating her sexuality with consumer products, businessmen can sell more products while conversely, the womyn, as consumers, are taught to buy all kinds of junk to try to improve their sexual attractiveness. Think of the sexual womyn with the low-cut gown sitting on the Rolls-Royce; is she any more intelligent, strong or compassionate than the car?

Because womyn throughout their lives are stripped of all value other than their sexuality, they are essentially objectified. In their relationships with men and other womyn, they are not respected for their mental ability, strength and competency. They are regarded with contempt for their female qualities by equating them with stupidity and weakness. Throughout her youth, a girl is brought up to be a sex object and when she is too old to fulfill that role, she becomes an old womyn and is treated like a piece of garbage.

The same institutions and values that teach people to see trees as lumber, mountains as mining resources, old people as pensioners and children as unruly trouble, teach us that womyn are sex objects. The rape of forests by lumbering companies and the rape of womyn can ultimately be attributed to the same criminals — the men that rule the industrial complex. The decision to designate vast areas of the earth as "sacrifice areas" in the name of industrial progress and the decision to sacrifice the El Salvadorean people in the name of "freedom," is made by the same womyn-exploiters in control of the multi-national economy.

It is not possible in this society to be a "liberated" womyn without being in a constant state of conflict and struggle. However, if our conflict and struggle is not guided by a consciousness of the magnitude of the problem, then our energies will be misdirected and futile.

We do not want equality and equal pay in this patriarchal society. We do not want equal job opportunities to work in their office towers, their lumber companies, their nuclear power plants. We do not want to be aggressive, competitive female replicas of the men that rule this society. We want to develop a feminist resistance movement that allows us to flourish and grow as rich human beings living in harmony with the earth.

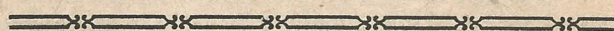
The womyn's movement cannot be a one-issue oriented struggle, but must understand and embrace the ecological struggle, indigenous peoples' resistance and anti-imperialist liberation movements because the same patriarchal institutions that perpetuate our oppression also oppress the animals, the indigenous peoples, the third world peoples and the earth.

On January 20, 1983 we were forcibly transferred from a security society into a maximum security prison. We are political prisoners. As long as there are injustices happening, there will be politically active people in prison. Although these cement tombs are torture, are we that much less free than those caught up in the "free" business world and the supposed democracy of this society? We will survive.

The authorities plan to use the threat of imprisonment to contain the development of any forms of resistance that are not state sanctioned. They believe that prisons will be an effective deterrent to us. They do not understand that the true spirit of freedom can not be subdued. We want people to know that our physical freedom may be limited but mentally we remain free. Our group unity is strong and individually we are all politically dedicated to living through this crap.

We feel strong solidarity with feminist womyn who are dedicated to questioning themselves for truth and who have the sensitivity and political consciousness to never create power struggles and oppressive orders again. We are sisters forever.

In total strength and resistance
Continually spinning through sisterhood
Ann Hansen
Juliet Belmas



Prison
A whirlpool of waste
A churning hatred
Sucking in those with nowhere to go,
Spitting them out in the wrong directions.
Crushing what sensitivity, its victims may have ever had,
While enforcing values it claims to deter.
Serving no purpose but to pacify
The weak and tired call for justice.
Uttered by long dead lips,
Belonging to the withered corpse,
Of human compassion.
Prison
A whirlpool of waste
A churning hatred.

Against the Corporate State

It is a sad thing to hear of the recent outrageous ignorance that the Canadian government showed in their most recent attack on the human race. Five months ago, five of my friends in Vancouver were subjected to arrest and surprisingly were accused of terrorists acts. I cannot agree with that allegation because I know for a fact my friends were not a part of this insane government, nor members of the RCMP, nor part of Kaplan's secret service agents. Therefore I declare that in the name of the people, my friends should be freed.

In Toronto, on June 13th, '83, more of my friends and associates were attacked and charges laid. **Bulldozer** is an international publication for people on the outside to see and read of the numberless injustices done to the people caged in human workhouses across the land and a chance to educate the people about who are in these workhouses and why they were put there. Even though we are here, it doesn't give any mechanical mechanism the right to violate a man's human rights nor to be subjected to immoral acts. **Bulldozer** put out many statements for men and women through out this Hemisphere, gave us inside these dungeons a sense of compassion, of unity, of solidarity — when we could read this publication.

What most people don't realize is there are different classes of people in these capitalistic empires. There are inmates, convicts, Prisoners of War and Political prisoners; that over 80 per cent of people inside Canadian prisons are in fact victimized by the corporate state. They did nothing against the human race but did dare attack the multi national corporations and became a part of the insane society inside a cage.

I've been in for many years and **Bulldozer** is by far the best publication yet for us inside. Our voice can be heard through words. Our struggle inside is not a forgotten one. It comes as no surprise to me that the enemies would do what ever they have to do to intimidate, threaten, terrorize and imprison and yes, crazy as it may sound, even neutralize, to get what they want.

My name is Gary Butler. I am a Prisoner of War. A war that has been waged against the Indigenous Peoples of this land for hundreds of years. My people have never surrendered to a foreign government. We were placed on concentration camps called reserves where as the years go by the attack becomes more and more intense. Today is no different. I am on the battle field 24 hours a day. But my fight is for all Native Peoples across Canada to have the right to Pray in our traditional way to the Creator. For daring to fight for my birthright, I've been through countless attacks of psychological warfare, isolated from my brothers and now kidnapped to a super max federal prison because of my spiritual awareness and the work I do within the Native Brotherhoods.

A three day work stoppage happened at Kent to protest my confinement to solitary but more important, it showed Solidarity and Unity. It showed Political and Spiritual rec-

ognition and that is something that is extremely rare this day and age.

Bulldozer put out statements that I've written, my brothers, sisters and friends have written and for this they are now being victimized by the government. At this time I would ask the People of all colours to support them in any way they can. I feel helpless because I can only contribute words to all.

You may sit back and think you are safe now. But, if you are not a part of the system that is so intent on destroying the Earth, the Sky as well as our very existence and that



of the unborn generations, if you consider yourself a human being, then the reality is that you are a potential victim of government-terrorist organizations. The attack on the Peace movement is ever increasing and anyone who does not agree with the government's insanity will suffer.

I am a member of the AIM extremists, the Protector of Grandmother Earth and the people. I am a resistance seeker, a freedom fighter and an activist. For many years I've worked against the many injustices against my people in prison and out there in that prison outside. **Bulldozer** has put out much awareness to the people and I feel the people who put this out deserve the support from the human race.

I've never claimed to be a writer. My education does not come from books. It comes from Love, respect, honour, trust and teaches one how to become a Warrior in Spirit, in the heart. We are all struggling in this world. Many of us try not to escape reality. Many others do try to escape reality through drugs and alcohol. I cannot escape in this way but I am forced to live in a cage. This publication **Bulldozer** is one of the ways we survive, through communication. It is in the name of the People that these puppets of the rich are attacking the People. One day the voices of the people must unite and be heard. That day is not far away. I cannot write totally how I'd like to because of where I am but open your eyes and mind and heart. Our brothers and sisters need your support. It is time to get involved. If you wait until tomorrow we all may be no more.

In the 7 years that I have been active in Struggle I've learned one thing, that **Just us** means "target" for the ones who dare not to be a part of their insanity. Many of us are neutralized, framed and imprisoned, tortured and threatened. These are some of the injustices the people need to become aware of. I hear say, it doesn't happen in Canada, only in the USA. I say better open your eyes and ears and come back to the 20th century. We know what to expect from our enemies. I do not fear what they may do to me. I fear what they are doing to the Earth, the Sky and to all of Life.

I've been caged many years now, not because I am a criminal, but because of the work I do bringing out the injustices the government has done to my People and continues to do. Yet I may only be one but this one cannot sit back and accept genocidal attacks any longer. There are countless cases of murder, men, women and children. There are those of us who are framed and imprisoned, terrorized, tortured and threatened. It is not fantasy, it is reality. I am recognised as a Warrior of the People. I have learned to endure and accept sacrifice for the love I have for my people and for the land. I will continue the work. What we do, we do not do for personal gratification. We do it in the name of the People. Someone has got to make a stand to bring out that awareness to you.

There are human beings in prison today who have never committed a crime against the human race or the capitalistic state yet over half their lives are spent in a cage. I am one of these people. I am not much different than most. I am equal to my bro's sisters.



It is never easy being an activist in the world out there, but in here, in a cage, it is worst crime a human being can ever commit. The attack can come at any time by anyone. To live in an environment as we do, it is survival every day. We are on the front lines of the battle field. We are within the enemies' stronghold. They determine our fate physically but not mentally or Spiritually. But to be content, to believe in a dream and be determined to make that dream come true is never an easy task. It is total commitment.

Life is never easy for those who want to remain human beings and it is getting rougher. I do not expect to live a long life but while I am here, the work is for our future existence. Our children's children have a right to live. I think everything is said that needs to be said at this time. Support the Five in Vancouver. They need the strength of the people. I send my Prayers through the wind, the Creator's breath of Life.

Gary Butler
P.O.W. 8643
P.O.B. 280
Bath, Ont. K0H 1G0



Southern Buffalo Spirit

This is a statement for the Southern Buffalo Spirit Indian Prison Group. A fellow prisoner, Richard Slack, who is incarcerated at Angola Prison in Louisiana, USA and myself have joined in force to put into action this Group. This Group is a Prisoner Support effort at building a Spiritual Center for all Native Americans upon Turtle Island. There are many dimensions within and as time goes by, things will shift and change. We do have some goals which we believe to be of great importance to all of us. Hopefully this will bring us together in the Spirit of Unity.

We will work to bring about the struggle against the continued denial of our Spiritual Beliefs, through the assistance of many, this is the beginning of our coordinated efforts. We wish at the same time to educate ourselves, gain knowledge of who we are as a collective People. We wish to print a newspaper that will deal with Spiritual Rights/Beliefs of Turtle Island, with everyone pooling their knowledge of this struggle, the Goals can be reached and realized by all. We plan to offer a 'Legal' section that will deal with this area of P.L. 95-341 (the

Freedom of Religion Act), if you have information, newspaper clippings, info on upcoming prison activities about P.L. 95-341, recent court rulings, decisions in different prisons or on groups working towards these goals, we would truly appreciate your help in sending this type of material to us.

It is our goal that we will be able to aid any Indian prisoner in North America and when strong enough to move out from there. Our outside support force, working in conjunction with us, will develop a resource center. We plan on either leasing or buying a computer. This can function in many ways to further our common goals. The computer can be used to store up information on past and present cases relevant to freedom of spiritual practice in the prisons and can be drawn on to help prepare legal documents. We will be able to respond faster to situations as they arise.

We pray that the many who are confined will lend their intelligence and talents towards writing for us articles dealing with P.L. 95-341. We are interested in knowledge

that can benefit both new prisoners and ones already incarcerated — information on how to heal, what foods to avoid, how to purify water for drinking, etc. As well we would deal with how to get our Medicine People into prisons to visit, how to conduct ceremonies, and the use of Sacred Objects. This is part of our goal, so we can experience what is happening to us as a whole. We realize that there are many struggles under way at present. We are not ignorant of this. We do not wish to take away any support that exists for any already formed group(s). We do wish to extend **all our love and support**, but we are willing to work and support this effort for everyone with the respect that we are all walking the same path.

It will take time to develop this into a strong, knowledgeable base, from which everyone can benefit. But everything has a beginning and an end. We respectfully ask that all join with us in Prayer that these areas which we deem most important are goals that we all share.

We will deal of course with Indian Spiritual Beliefs. That is our goal and purpose. Of course, we do hope in time to expand this to cover much more. I am sure that it will.

Ches-ne-o-na-eh recently won a reversal of his death sentence and is now off death row. He is back in the local lockup at Houston awaiting a retrial on his original conviction. This is very good news. After the execution-murder of Charlie Brooke at the Ellis Unit late last year, it forced Ches and his friends to consider that the whole idea of death row was designed to kill all those on it.

We don't yet have all the legal paper work completed. There are a few other arrangements which need to be tended to. But we hope soon to have an information letter ready upon request. This will include info on membership etc.

Till then, we Pray for the Earth, our Mother. We Pray for all Prisoners and the People. To each Prisoner, wherever you are, our hearts and strength are with you. To the Four Sacred Directions, we seek the strength to fight and offer ourselves to this struggle in Honour of the Children to follow us.

Ches-ne-o-na-eh
a.k.a. Claude Wilkerson /648
Ellis Unit, G-15, 20-3
Huntsville, TX 77340

Richard Slack /83552
Camp A - Dorm 1
Angola, LA 70712

Edward Brumer /93533
Camp A - Dorm 1
Angola, LA 70712

Ches has been invaluable in terms of Bulldozer. He has contributed alot of writing, very excellent graphics and most of all has given us so much emotional and political support. Now we would like to ask for financial support for his legal costs.

Any contributions can be sent to Bulldozer and we will forward it on to him.

In November, 1982, the Lewisburg Prison Project (LPP) received a \$55,000 grant from the Campaign for Human Development (CHD). The CHD is a social service funding organization of the U.S. Catholic Conference.

The grant was very much needed. After nine years of working on a shoestring, the LPP will be able to hire fulltime staff, including an attorney, and will be able to expand its services to prisoners and the public alike.

The grant may be renewed, in a somewhat diminished form, for up to two years. Renewal will depend however, on maintaining good relations with the CHD and the Catholic Church. Church officials in Harrisburg have been under criticism for funding the LPP. Much of the criticism has come through letters from this area. We must mobilize support for the LPP and the grant. I am asking you to write letters in our behalf. Please address these to: Bishop Joseph Daley, Diocese of Harrisburg, Box 3551, Harrisburg, PA 17105; and Father Frank Kumontis, Catholic Social Services, Box 3551, Harrisburg, PA 17105. Please send us a copy of your letter.

Here are some possible issues that you might wish to raise: The prisoners' vital need for outside support; the bureaucratic, oppressive, and often mean nature of prisons; the apathy or hostile attitude of most people; the role of Christians in befriending the poor and oppressed. The LPP's achievements in breaking down stereotypes and

prejudices on the part of the prisoners, prison employees, and the general public alike; The long standing diligence of the LPP; The quote by Leroy Mobley, Director of Prison Programs, NAACP, and LPP board member that appears on our brochure:

"During the 13 years I spent in prison, I witnessed the keeping alive of hope in the minds and hearts of a lot of men at the Lewisburg Penitentiary because they knew that some member of the Lewisburg Prison Project was busy doing something on their behalf. No one can say how many bloody riots were averted simply because the LPP was in operation."

Lewisburg Prison Project

Lewisburg Prison Project has been involved with the struggle to get the traditional spiritual cultural Indian ways of life within the valls of Lewisburg Penitentiary since the early formation of the Spiritual Cultural Council of Native Nations in January 1980. So now we the members of S/CCONN'S ask you our Brothers and Sisters of all Red Nations to write letters of support on the behalf of the Lewisburg Prison Project.

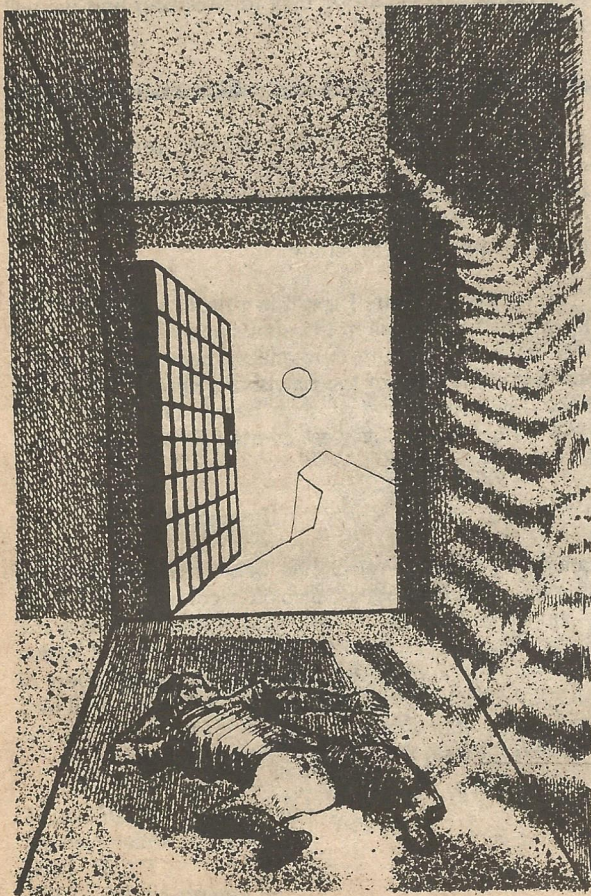
Lewisburg Spiritual/Cultural
Council of Native Nations
P.O.B. 1000
Lewisburg, PA 17837

Datoka Revenge

This letter/article is being sent to you from the U.S. Pen. at Lewisburg, PA. where I was sent following an incident in the S. Dakota State Penitentiary on Nov. 7, 1981. I wish it to be known that the incident in the S. Dakota prison was what society terms to be an act of insurrection. I also wish it to be known that as a prisoner, the incident in the S. Dakota prison was nothing but determined men fighting the conditions and blatant violations of their Constitutional, Civil and most importantly, Human Rights!

The obvious question then becomes justification; the Constitution of the United States of America, in essence says that **all people**, regardless of their racial, social, economic or political condition have the inalienable right to organize for protection and survival. How many people in the world have and/or will stand up for what they believe, or to organize for "protection and survival". Would **you**? We did, and the "criminal justice system" of the State of S. Dakota contrived a dual conspiracy as a result; first to lock us up for the rest of our lives if possible and secondly to absolve all fault incriminating State Officials and their regime. Let me explain.

Built in 1883, the Dakota Territorial Penitentiary (now the South Dakota prison) is a century old. The deteriorating physical conditions show as much. With a population of about 650 men, the racial approximates are —



fifty percent white, forty-five percent Indian and five percent Black. According to the Law Enforcement Assistance Administration standards, there are deficiencies in at least 24 areas, and have been since 1978 when the investigations were done.

Some of these standards are: A) No equal opportunity employment programs. B) Racial discrimination in sentencing Indian prisoners to the "hole" for rule violations. C) No Indian counselors or counselors trained in Indian values and culture. D) Racial discrimination in addressing the needs of Indians that are in the A.A. programs, which causes them to be removed from the programs more than others. E) No guard training for cultural differences between inmates. F) Inadequate access to the Law Library and Legal Aid Facilities.

The Governor of S. Dakota (William Janklow) vetoed complying with these violations of standards on the basis that it would cost more money to comply than to forego Federal funding from the L.E.A.A. As a result, S. Dakota lost their share of the \$144,000 appropriation.

A Civil Rights lawsuit filed by prisoners in 1979 challenged the general conditions, fire hazards, programs etc. The Board of Charities and Corrections which oversees the prisons admitted there are deficiencies especially in the firehazard area. These "deficiencies" amounted to an estimated 7.8 million cost to correct them. The Board has plans for renovation which over a 4-6 year period would cost the State an estimated \$21 million to complete. As of yet, the Board has only made a \$1.7 million request. On February 4, 1982 the Joint Appropriations Committee for the S. Dakota Legislature altered the request and came up with \$517,000.00 to be used for fire hazard repairs.

Governor Janklow sees Indians and prisoners as something less than human. In regards to fire hazards, overcrowding, and other issues which center around the prison, the Governor says, "If they think it's crowded they don't know what crowded is . . . it's filling up, they've got some 600 down there and I think that's great." As for fires, "The next time a fire is intentionally set, let the fire burn awhile with the inmate in the cell, then call the fire department and have them direct all their hoses on that cell . . . they may not burn to death, but we may drown a few!" In regards to the overall conditions the Governor believes that besides food, clothing and medical attention the men deserve nothing else . . . "I want them to be the most miserable people in S. Dakota."

After what was termed to be a "peaceful demonstration", in which 300 men took over a cell block in April 1980, there were numerous investigations by various Federal, State and municipal agencies. When the Sioux Falls, S. Dakota Civil Rights Board inquired into the violations of Rights, in May 1980, they were told a "municipal body" didn't have the authority to investigate a "state body", which in turn led them to request assistance from the state Division of Human Rights to investigate the prison.

They refused, saying "We would decline, we don't make such investigations."

These facts are but a minute example of the "correction's philosophy" held and practised by the state officials holding offices that are responsible for the "care, protection and rehabilitation of the incarcerated society." They have systematically failed to meet their burden to us and to society at large. The negligence, malice and incorporated misuse of this criminal justice system and the authority positions gained there from, clearly demonstrates (at least in our minds) the need for drastic change. Like it or not, the prisoner is left with few alternatives but to try and change it himself. He is constantly in a changing turmoil of form and colour and he tries to "fit in" to his new environment. This and other struggles are for minimal and sometimes unworthy objects, purposes and goals, but a struggle for existence like any other — with the difference of the "free man" being one of his only weapons left to him; cunning and hypocrisy developed to the point of reflex action, outright survival.

Of all other means he has been deprived. In the hot-house atmosphere of his social environment he cannot escape the fateful transformation of his character. In summary, the 7th of November 1981 brought with it the ultimate gasps and cries of those oppressed and relentless men in prison, to effect change; using one of the few remaining alternatives.

Saturday, November 7, 1981 ... 4.00P.M.

"Help! Officer in trouble, I've been stabbed!" This was the first thing to be heard over the walkie-talkies by the prison staff and guards; "I'm on the fifth tier, stabbed, officers need help!"

Officers rushing to the scene are attacked with chains, clubs and home-made knives. Within minutes the violence erupts all over, other cons and inmates react in different ways. Some returning to their cells, and others standing and waiting to see what's to come. Many more are getting caught up in the heat of the event. Some are pushing coke machines, garbage cans, mattresses and anything they can get their hands on into the hallway with the misplaced thought of blocking off the hall to keep out any mass rush of officers trying to get to them. All knowing in the back of their minds that the shit has hit the fan and every man there is involved whether he likes it or not.

It's a spontaneous reaction by most of them there. All know, when and if the shooting starts, someone, perhaps they themselves, will be hit. Nobody wants to be that someone. Guards, staff and police try to get organized out front. Five guards remain inside the cell block, some seriously injured. Most have been able to lock themselves into cells, two near death. Suddenly, inmates reacting in different ways, without fear for themselves, banded together to help the guards. Some are arguing with Warden Harman Solem at the control room gate, some are in the cell-hall arguing amongst themselves for control, and a general sense of chaos flows back and forth.

There was pandemonium out front among the officials and the inmates inside. Once the guards were safe, all



became very quiet. It was a quiet, not of peace, but of sullen watchfulness. Those involved knowing they had nothing left to bargain with. There were a lot of people who could readily understand what brought on the events, but only a few would admit or claim to have heard it was gonna come down. It was very conceivable to believe that there was detail and reason in mind, especially to call men's reactions back to all the years of dehumanization processes, behavior-modification processes, and outright frustrations built to anger, ready to come to the breaking point.

American society has long remained indifferent to its prisons and its prisoners, but as riots across the country show, society must begin to think about the questions, i.e., the lack of meaningful work, the limited recreation, inadequate medical services, the authoritarian regimes run by the guards, prolonged retention in solitary confinement, racial discrimination, access to legal aid and law libraries, structural deficiencies, etc. Most of which, if not all, are present in the South Dakota prison and many other American prisons. In addition, two other features, which are present in many prisons, and which are changing the nature of the custodial institutions are that; 1.) The average age of inmates is lower than in the past. Prison populations are no longer made up of old, dispirited prisoners easy to control; rather, many prisons have a large number of young offenders, alienated and full of energy. 2.) An increasing proportion in many prisons are economically and socially poor — a new breed who see themselves as victims of an oppressive society.

When focusing on S. Dakota's prison and the relationship between the keeper and the kept, it is often a dramatic replica of those on the outside; the struggle against, or use of, unreasonable authority. In the world outside, this struggle may be related to the government, society at large, family, friends, or work, but unlike the prisoner, they have the ability, to some extent, to protest or move on. Unlike the prisoner, they do not live in an entirely closed world. The people who represent these powers are familiar. The bureaucrat — often the recipient of polit-



ical patronage, simply "doing the job", as blind to their own identity as to those around him and those whose lives he controls. The authoritarian — simply satisfying the urge for dominance either by pushing the law to it's fullest extent or by inflicting physical punishment as gratification of sadistic desires.

Actually, the worst faults of the S. Dakota Penitentiary can hardly be laid to its guards; at worst, they are the instruments of an inhuman system, and at best, some may even understand the prisoner and his grim plight more than do high State Officials such as Wardens, Legislators, Attorney Generals and Governors. They know that prisoners anywhere, if lead by determined men trying to combat the injustices of an inhuman system, can stage the kind of revolt that erupted in S. Dakota's and many prisons throughout the country. So it becomes no surprise that guards are sometimes the objects of attack, being held hostage, as well as the hourly dangers of working among desperate and sometimes hostile men. At the same time, of course, the prisoners are substantially under the control and power of the guards. And since many guards throughout this nation's prison system are insensitive and brutal, the prisoner too lives in fear. Men who fear other men usually come to hate them. So, in these vast and gloomy fortresses, where everything is largely hidden from the public, fear and hatred mount in an ever tightening circle.

If the people of S. Dakota and the citizens of America are going to tolerate a prison system designed largely to cage animals, and if the men who operate it are going to be recruited from the lowest educational levels and paid the minimum wage and pitted physically against the inmates in a struggle for survival, then nobody should expect much in the way of "rehabilitation or correction".

The men involved, as well as others, in the S. Dakota Penitentiary riot on Nov. 7, 1981 were no longer content to play the traditional roles assigned to them. They felt themselves objects of an exploitative social order, the members of an oppressed class, without choice and doomed to suffer whether in or out of prison. The right to organize for protection and survival is an inalienable right guaranteed by the Constitution of the United States regardless of their social, racial, religious, economic or

political condition. It is more than a game of crime and punishment. It is a game, a social condition of equality that denies us the opportunity to rise up and pursue a dignified way of life. If you can understand these facts, then you will also understand the motivation and reasoning behind the riot on November 7, 1981.

From Nov. 7th and through the next five months, the regime currently in office in S. Dakota's "criminal justice system," including the Governor's office contrived a blatant conspiracy to channel the responsibility for what happened onto six young men. With the frontier-vigilante attitudes held and practiced, and the staggering political implications involved, it is obvious why six young men without power to contest, were used as scapegoats. Between two levels of Courts and a Grand Jury, the degree of accusations and against whom they were made was resolved. Such accusations as: 1.) Four counts of first degree attempted murder and two counts of aggravated assault — Ron Dennis accused. 2.) One count of first degree attempted murder and one count of aggravated assault — Steve Layton, accused. 3.) Five counts of aggravated assault — William Rurup, accused. 4.) Four counts of aggravated assault — Jody Smith, accused. 5.) Three counts of aggravated assault — Alan Quam, accused. 6.) One count of aggravated assault — Wyatt Franka, accused.

Because of mitigating circumstances, four of the original defendants plead guilty to "plea-bargains." Steve Layton and Ron Dennis refused the State's offer and went to trial. It was an eight day mockery of justice to say the least; fabricated testimony of an admitted racist (Wyatt Franka) who turned to the state for a "deal" after he had already pleaded guilty and received a year sentence. Irrelevant physical "evidence" was admitted. There was an outright bias in the rulings made by the judge along with many other things that demonstrated the state's disregard for our Constitutional Rights. When this "elimination process" was over, the verdicts and sentences were handed down.



Ron Dennis — Guilty, three counts of aggravated assault; Life Sentence for each count to run **concurrently**.

Steve Layton — Guilty, two counts of aggravated assault; 30 year sentence on each count to run **consecutively**.

The incorporated misuse of the criminal justice system in America must be confronted and resisted. The frontier-vigilante justice practices in S. Dakota is but one example of such misuse. We are just two men and the people in the free-world must be made aware of what's going on around them and we must have solidarity amongst ourselves if this world is ever going to be changed. There are things **you** and all people who believe in the reformation of this oppressive system can do:

1.) Consider setting up support groups for those who have been unjustly convicted of crimes. 2.) Utilize your voice through the printed materials available. 3.) Write Congressmen, Senators, Representatives, Governors, expressing your concern and demanding changes. 4.) Writing your local news media, or the news media in the locations of these mockeries of justice demanding that

these issues be researched, covered and reported truthfully to the public.

If you would like further information concerning these issues presented above, or you would like to express your interest, concerns, or support to help combat this issue, please feel free to write either of us.

In closing, we would like to say: "We continue to combat the system and for all they can take from us, we will still have one thing they will never attain — a purpose which makes us **free** no matter what the circumstances or how adverse the conditions.

From within the concrete
walls of oppression

Ron E. Dennis #80662-011
P.O. Box 1000
Leavenworth, KS

Steve J. Layton #80663-011
P.O. Box 1000
Lewisburg, PA

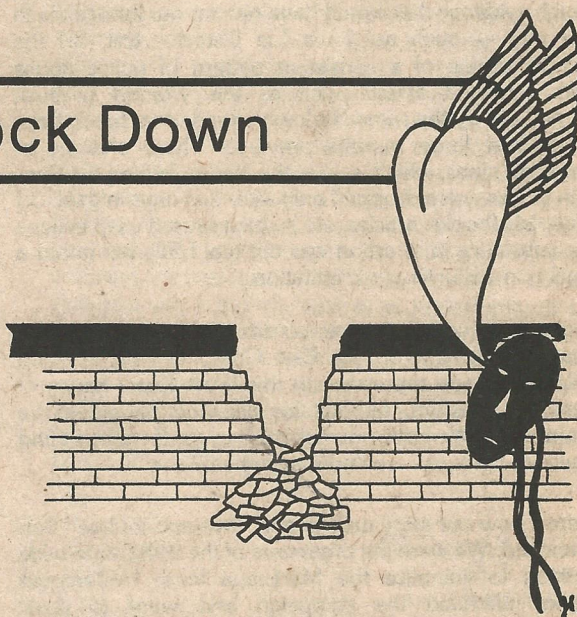
Arizona State Lock Down

To everyone concerned:

We, the inmates of ACTC-P-WC Santa Maria are very concerned about an unjust and potentially dangerous situation. Of approximately 170 female inmates here, 5 of these are incarcerated for child abuse or killing, in some cases, the crimes are heinous to say the least. Three of the child-abusers/killers were in protective custody until yesterday when they were released into population. Also yesterday evening, nine other women were taken to lock-up because administration feels they are a "threat to the safety and welfare of these three inmates." They are presently being held in Intensive Max lock-down status without any formal institutional or state charges against them. And to add insult to injury (or perhaps to our intelligence), Russ Savage, the Correctional Program Supervisor, has made a statement that anyone who even discusses the subject of the baby-abusers/killers will also be locked-up.

The majority of the remaining population feel this is extremely unjust on the part of Administration. Child abuse is an unacceptable crime in any institution. The action taken yesterday will **not** insure the safety of the three child-abuser/killers. It has only served to create a higher level of hostility towards them. Their personal safety will only be insured if they are again put on protective custody status and the nine innocent women are released into population.

We ask that you publish this letter, and in doing so we are asking your readers to write to the following to express



their concern over this injustice. With assistance and support from the outside we hope to resolve this situation. Please write to the following:

Roxanne Phillips
P.O. Box 3400 - Santa Maria
Goodyear, AZ 85338

James R. Ricketts
321 W. Indian School Rd.
Phoenix, AZ 85013

Concerned inmates
ACTC-P-Santa Maria
Goodyear, AZ 85338

California Dreaming

I'm now being stashed in San Francisco County Jail without bail (along with my co-defendant, Robert "Stony" Gebert), and face up to four years in prison for sales of acid to undercover narks who infiltrated our California Marijuana Reform Initiative, (CRMI) which set out to liberalize the Marijuana laws. Stony and I were convicted by a S.F. jury in our second trial on February 3, after getting a hung jury (4-8) on our first trial (Sept. 3, 1982).

The San Francisco Police Department has succeeded in crushing the local Marijuana movement for the foreseeable future, by entrapping and imprisoning its main organizers. They used a totally illegal entrapment strategy in an ongoing systematic pattern of police abuse.

They were able to convict us because we were denied the right to conduct our full defense, due to suppression of much evidence that would have proven our innocence to the jury — such as: 1.) a Lie Detector test. 2.) the demonstration of a consistent pattern of police abuse with repeated arrests such as the Vitamin C bust, carried out by the same Nark who headed up the entrapment bust three months previous. These charges of amphetamines, which is what the Narks claimed the Vitamin C was, were dropped only after two days in gaol. 3.) Materials (books, articles, etc.) which caused us to believe the substance in question was not real LSD, but rather a legal non-hallucinogenic imitation.

Stony and I were volunteer community organizers in the peace movement on the East Coast. We came 3000 miles to escape repression to this West Coast haven of personal freedom, famous for allowing people to be themselves. We have nowhere else to go. If we can't find freedom here, can we find it anywhere?

Here's how our story unfolded in "live-and-let-live" San Francisco. We were the organizers of the 1982 state-wide petition to liberalize the Marijuana laws. Undercover Narks infiltrated the campaign and went to great extremes of deception and offers of temptations to find someone to get them acid. In view of the generous donations offered by the Narks to the campaign, I agreed to help them because they agreed to help us.

I didn't agree to get them real LSD. I wouldn't have even known where to find it, since it has become virtually unavailable since the late 60's. However, I offered to get them a weak and harmless imitation, a mild energizer, that we believe to be a legal analog.

The nark, Mike Lee, agreed in writing to accept the substitute. (See the "Friendly Agreement"), based on "liking the sample". Only after he agreed the stuff was an imitation, not banned by any law that any of us knew about, did I agree to fetch the "designer acid". Ultimately, we were all busted in the Nark raid of May 6 anyway, and subsequently, sent to jail.



It should be made abundantly clear at this point that Stony had no part in any of this. He was in no way involved in "aiding and abetting" any part of the acid deal throughout the entire week of entrapment.

When the Narks first asked Stony for weed, acid and cocaine (out of my presence), he gave them one-quarter of an oz. of weed (\$10 worth) but turned them down emphatically on the acid and coke, saying that it would be "suicidal".

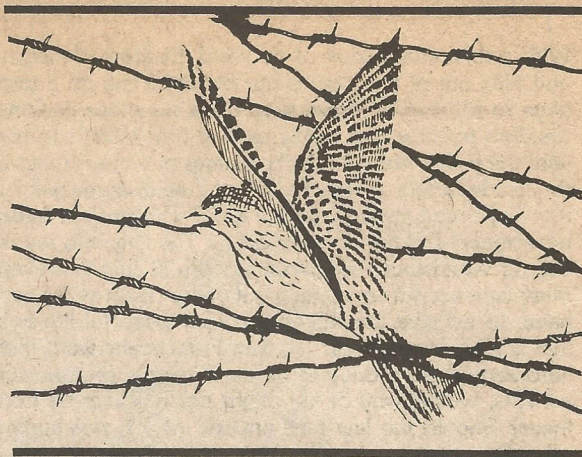
The Narks should have stopped there. Instead, they persisted until they found me, an unsuspecting sucker.

Until the middle of the week, Stony remained unaware that I was considering doing this deal for a donation to the campaign. Another worker, Toni, was jumpy about Lee and was convinced that he was a Nark. At Toni's insistence, Stony and I talked about the need for some kind of statement for Lee to sign in case he turned out to be a Nark, a snitch, or something nasty. Stony's only role from then on was to write the "Friendly Agreement" based on the coalition's victimless crime philosophy and "Constitutional Consciousness". I titled it, and we then felt more prepared to risk the deal and meet what lay ahead. The purpose of the "Friendly Agreement" was to record the week's conversations with the Narks, and to protect the truth, the coalition and ourselves, in the event of an illegal bust and false testimony against us in court.

It is totally wrong and unjust for Stony to do another day of time for this bust. He's in jail with me now, because he is a high-minded political partner and loyal friend, in solidarity with an idealistic sucker. He knows I had never, and would have never gotten involved with such a deal, had it not been for the urgings of the Narks and the possibly unprecedented benefit it would have brought to our financially strapped cause. He could have disassociated himself from the case, and probably could have beat it. Instead, he chose to act as a movement "out-lawyer", learning to represent himself and our cause in court. Considering how the cops won't get off our backs, and how private attorneys won't come to the aid of the poor, we're going to need all the help we can get from activists inside our movement — people intimately involved with the nitty-gritty issues and at the same time, able to deal with the complications of the legal system.

Part of our appeal will have to do with what we believed the stuff in question to be: i.e. the so-called "state of mind" law. In spite of the fact that the police chemists claim that the stuff is L.S.D., we are convinced that this is not so. But the main issue is our "state of mind" at the time — did we have knowledge that the substance they claim we sold was indeed a controlled substance?

A lie detector test would show that we were legally innocent, having been conned into getting a controlled substance, while sincerely believing it to be harmless and legal. Judge Parasso, in the first trial, said that a lie detector test was inadmissible, because it was "unreliable". It seems to us that that is for the jury to decide, especially in view of the Victim's Bill of Rights last June which states that all relevant evidence must be admissible. The Constitutional right to a fair trial means that the defendants have the right to bring to a jury any facts that tend to establish their innocence. Denying us this means impinging on our right to testify. While old state law rules out lie detector tests in criminal cases, some California courts now allow it as a result of Prop 8, the aforementioned Victim's Bill of Rights. We need a higher court decision to resolve the issue. Since some state courts agree with us, surely our appeal is not "frivolous" as it is now called in order to deny us bail. We are searching for an attorney to endorse and assist in our appeal, and to vouch for our trustworthiness not to split if we get bailed out.



Abscam, Jobscam, and our case (Acidscam?) are almost identical in important ways. The three basic Abscam principles that freed former Congressman Richard Kelly in the FBI sting fit us to a tee.

First, Police cannot legally conduct elaborate entrapments of people they don't have any valid reason to suspect of crime. They never had any evidence of a dope-dealing operation out of the CMRI headquarters, and throughout the entrapment week, they never found any such evidence. Not even so much as a scale.

Second, the undercover Nark's initial request was refused. The sting should have ended there. Instead it was pursued until the Narks could find someone to take their bait.

Third, it was a once-in-a-lifetime offer to persuade someone not violating the law to begin to do so.

I was a sucker, not a pusher. In fact, the police pushed me; I simply responded with unselfish motives to help people who were offering to help us. It is illegal for police to entice people into becoming lawbreakers. They are only allowed to "detect" crime, not to create it.

I am not a criminal, the police were. They illegally created the crime. That crime is called "entrapment". My only "crime" was in trusting people who deceived me and doing them a favor when they did not deserve it.

My true motive was not for personal gain, but to help the cause of human rights. The true motive of the Narks was to destroy the growing power of the Marijuana movement that is trying to take the power away from the police and give it back to the people. The Narks realize that many of their number will be on the unemployment line if weed is legalized, so they will stop at nothing to break up the petition movement.

Not so long ago Mayor Moscone and Supervisor Milk were killed by an ex-cop for trying to do the same thing — to restore to the people the Constitutional right of privacy and the right to organize peacefully for change within the system, free from such government interference as police entrapment.

With public champions of personal freedom, Moscone and Milk out of the way, is our beautiful city on a rampage to rid itself of those who press for more personal freedom publicly and visibly as they did? What's to prevent the police from conducting stings of various types at the headquarters of any group that they disagree with? Is the Gay Freedom Day parade next? The nuclear freeze movement? Did the police pressure The City into revoking our Weedstock rally permit last 4th of July to prevent Marijuana users from coming out of the closet as the gays have, to achieve the freedom of our peaceful life-style that is long overdue us? Do San Franciscans want their hard-earned tax money to be used to prey on innocent activists, whose way of life might not be different from theirs? Should the law hurt anyone who is not hurting others?

Remember Proposition (Weed)? San Francisco voted to tell the police and the Narks to keep their hands off Marijuana by 63 per cent back in 1978. We feel confident that San Franciscans would be alarmed if they realized how far from that vote the police have strayed by illegally snuffing out the ballot vote on Marijuana we were striving to achieve.

How can petition volunteers be expected to last, with guns in their faces, kicks in the ribs, and threats of "Freeze or you're dead", as we all faced during the entrapment arrest? Armed and uniform personnel who steal the people's right to a vote have a chilling effect on the democratic process. This must be stopped! But the Chief is not even elected!

Our appeal to the S.F. Board of Supervisors to investigate this systematic pattern of police abuse fell on deaf ears, even though two of the most principled of the Supervisors, Harry Britt and Nancy Walker, were among the 13 Public Sponsors of the Marijuana petition. Politicians are notoriously chickenshit when it comes to siding with Marijuana people, because we are by definition illegal and therefore image-straining. The only other politicians in the entire state outside of S.F. courageous enough to take an up-front stand backing our petition, were put in office by voters who like weed themselves. These are, the former D.A. of Mendocino, Joe Allen, and the Mayor of Santa Cruz, Michael Rotkin.

The least we can do in the '80s is to vigorously oppose the politicians who pass laws against us, paraquat our fields, close out elements of our culture as has happened with the head shops, lock us up for sharing the weed with our friends, and fine the lawyers who defend us. The best way to do that is to build a broad democratic coalition of all victimless crimes "criminals" based on the right to live our own lives and use our bodies as we choose, if we don't harm others or violate their right to do the same. This includes draft resisters, marijuana users and sellers, prostitutes, nude dancers, lesbians and gays, gamblers loiterers — all minorities, until we unite to become the majority, based on the universal principles of everyone's right to personal freedom and freedom from government intrusion.



Remember Vietnam? We came together in all our beautiful variety to end that war — secretaries, students, janitors, G.I.s, mothers, children, politicians, priests, common people — even American Generals. We put aside our differences and a tiny minority became the mainstream. We ended the war and dumped a crooked president. Everyone belonged and everything was done to send the message to Washington — no draft and no war in our name. An aroused people united around what we shared in common — a belief in the Vietnamese people's right to live their own lives and to take over their own country without America's interference.

The war on Vietnam and the war on drugs reflect the same principle of Government interference. It is the same spirit of independence and self-determination on the part of the people who resist. We did it once and we can do it again. Through unity in our diversity, there's safety and victory in numbers.

Thank you for your uplifting support — keep on keepin' on!!!

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Miller A/51L
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Cesspool Plunge

No matter how much you decorate and deodorize a cesspool, you still can't swim in it without choking on the shit. A cesspool is going to be a cesspool. Likewise, regardless of what new scheme the misery pimps come up with, prison will always be prison. There are no degrees. Any prisoner who thinks there is, has already accepted prison as his natural habitat and is seeking a comfortable existence, a plush coffin to rest in until it is time for burial. Any social scientist or social worker who thinks so is an idiot.

The former is a zombie who has already lost his soul; the latter is a parasitical crime pimp who is going to live off that soul. A frustrated, guilt-ridden, middle-class neurotic who is going to expunge guilt by counselling those less fortunate. A paternalistic asshole. A very well paid one at that.

That's what prison reform is all about. In less than twenty-five years they've brought Canada's prison system from a cottage industry to the biggest industrial complex in the country. For every dollar stolen in Canada the crime pimps make ten thousand.

And there is no end to it. From politicians to professional ex-convicts, everyone gets a piece of the action. Keep prisoners forever but reform the prisons. Put them on that merry-go-round. Call it the cascading program. A few years in maximum security, a few more in medium, minimum, day parole, and half-way house. Then parole for a few weeks until some self-satisfied puke sends him back to start all over again.

How do you reform that horseshit with anything less than a stick of dynamite? The latest idea from the Solicitor-General (someone must have given it to him. If that half baby ape ever came up with an original idea, it would cause a concussion he'd never recover from) is to make all non-violent prisoners eligible for parole after one-sixth of their sentence was served rather than after one third in order to ease overcrowding.

Some reform. You could make every prisoner eligible for parole on the day they're sentenced and it wouldn't get them out a day earlier unless they're millionaires or have a member of parliament in their back pockets. If you help the Solicitor-General with his election campaign, he'll write a nice letter to you. Don't anyone else hold their breathe though. Since "earned remission" became Mandatory Supervision, the Parole Board has been revoking more paroles than they grant. Those that are granted are almost never on a first appearance. They like to play with you for a few years first.

Hell, anyone with two eyes and an asshole knows the parole system is the main reasons prisons are overcrowded. One guy came on this range today (segregation) because there was no cell in the population for him. The illustrious, quick-thinking parole board sent him back to maximum security lockup no less, to serve his last twenty-eight days of Mandatory Supervision for association.

Those are the parasites spear-heading prison "reform". If the parole board is changed to one-sixth for eligibility, prisoners will spend more time in prison rather than less. Anyone who thinks otherwise is in for a sad awakening.

Because of the ridiculous propaganda put out by the Solicitor-General's department, people, including judges, believe making parole is easier than picking apples. Nothing is further from the truth but judges believe it and sentence people accordingly. Look at the average time spent in prison and you will see it has doubled since the parole board was created. Half the eligibility date and it will double again.

It can be dismantled only by the prisoners. They just have to stop playing these crazy games that only benefit an army of crime pimps.

But they won't. No more than the people out there will. Because for every dollar that reaches the ghetto, ten thousand goes to the misery pimps who administer it. But let's face it, an elitist society can't have the excess offspring of the middle-class on soup lines.

Now that it's time to bolster the economy with back to work projects, we'll see lots of "prison reform". Those from the ghetto will get prison and the parasites will get rehabilitation.

Tommy Smith
Millhaven Pen



Report from the Pu

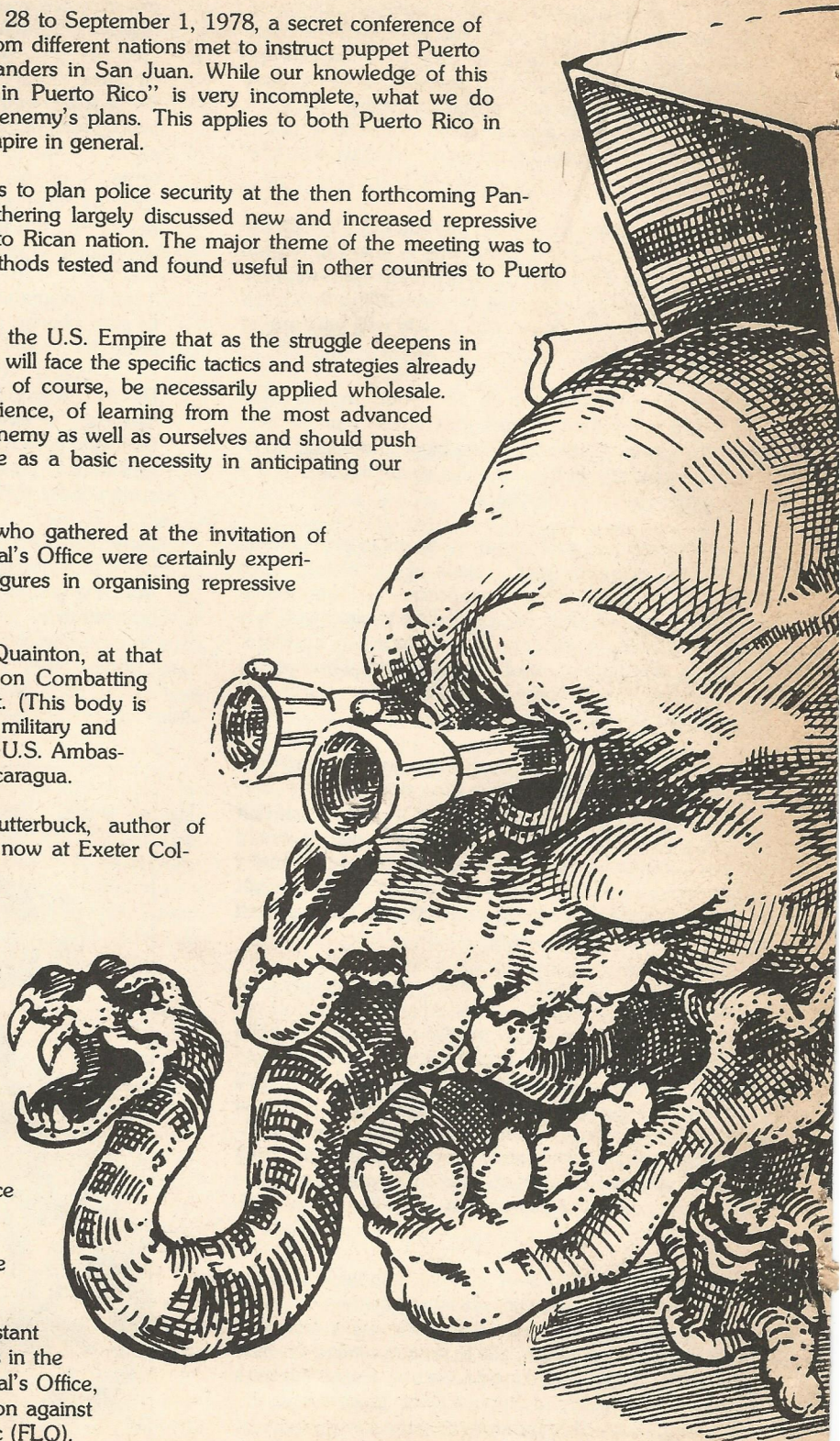
We have learned that on August 28 to September 1, 1978, a secret conference of top imperialist security experts from different nations met to instruct puppet Puerto Rican officials and police commanders in San Juan. While our knowledge of this "Special Seminar on Terrorism in Puerto Rico" is very incomplete, what we do know throws some light on our enemy's plans. This applies to both Puerto Rico in specific and to the entire U.S. Empire in general.

While the ostensible purpose was to plan police security at the then forthcoming Pan-American Games, this secret gathering largely discussed new and increased repressive measures against the entire Puerto Rican nation. The major theme of the meeting was to apply the counter-insurgency methods tested and found useful in other countries to Puerto Rico.

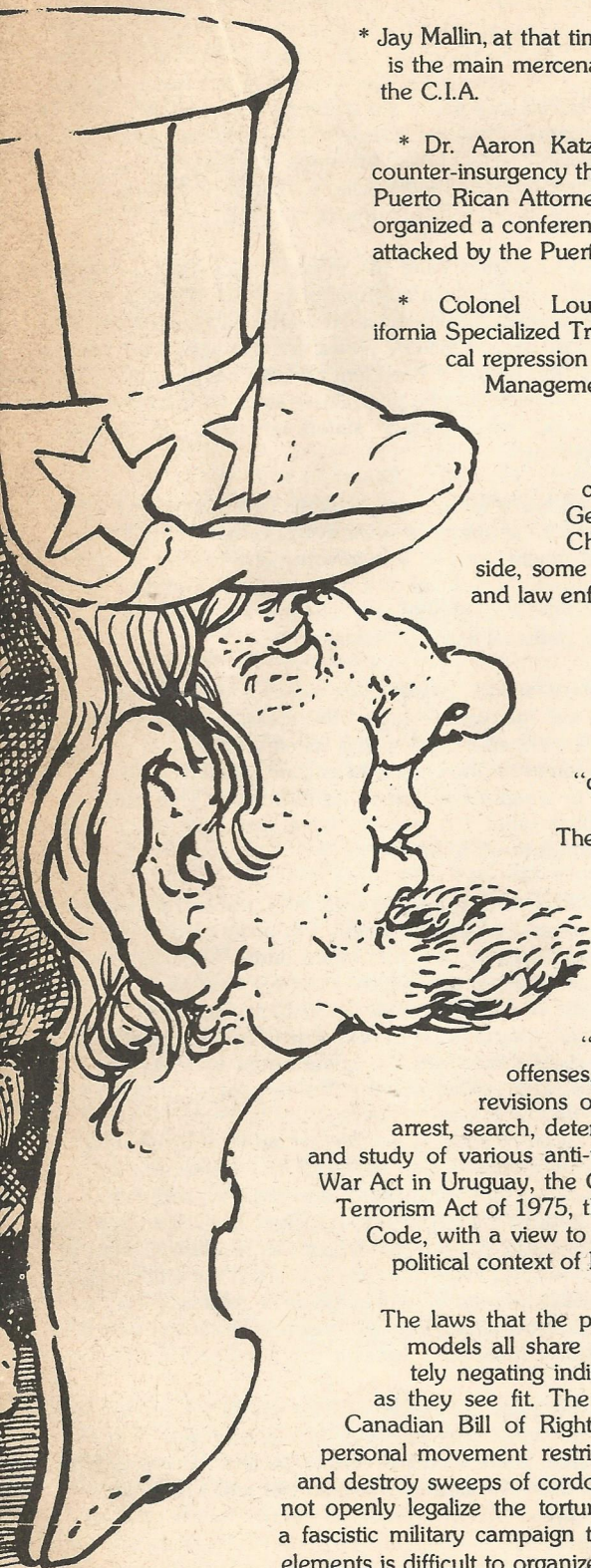
We should expect everywhere in the U.S. Empire that as the struggle deepens in coming years, that revolutionaries will face the specific tactics and strategies already tested elsewhere. These will not, of course, be necessarily applied wholesale. The internationalization of experience, of learning from the most advanced situations abroad applies to the enemy as well as ourselves and should push us to further our own knowledge as a basic necessity in anticipating our enemy's moves.

The counter-insurgency experts who gathered at the invitation of the Puerto Rican Attorney General's Office were certainly experienced, in some cases ranking figures in organising repressive campaigns. These include:

- * U.S. Ambassador Anthony Quainton, at that time Director of the U.S. Office on Combatting Terrorism, U.S. State Department. (This body is supposed to co-ordinate all U.S. military and civil efforts in this field), and now U.S. Ambassador in charge of destabilizing Nicaragua.
- * British General Richard Clutterbuck, author of textbooks on counter-insurgency, now at Exeter College.
- * General Querrolo of the Uruguayan Army, who helped lead the military campaign that defeated the Tupamaro movement.
- * Dr. Richard Mulder, the Dutch Government negotiator for South Moloccan hostage incidents.
- * Reinhard Rupprecht, then Vice President of the Bundeskriminalamt In West Germany, active in the campaign against the Red Army Faction.
- * Robin Bourne, now Assistant Deputy Minister for Police Services in the British Columbia's Attorney General's Office, the actual co-ordinator of repression against the Front de Liberation de Quebec (FLQ).



Puerto Rican Movement



* Jay Mallin, at that time Terrorism — Latin America Editor for Fortune Magazine. This is the main mercenary recruitment propaganda journal for the armed white right and the C.I.A.

* Dr. Aaron Katz, Center for the Study of Human Behaviour (a RAND-type counter-insurgency think tank.) Katz was the actual organizer of this conference for the Puerto Rican Attorney General's and the U.S. Department of Justice. He had earlier organized a conference on "terrorism" in San Juan for Federal Judges that had been attacked by the Puerto Rican Liberation Movement as C.I.A. instigated.

* Colonel Louis O. Guiffrida, at that time Director of the California Specialized Training Institute. This is one of the leading SWAT-team and political repression training centers for police. He is now U.S. Director of Emergency Management.

In addition, F.B.I. agents took an active role in the conference. Consultation was also obtained from Bryan Jenkins of the RAND corporation, Israeli Ambassador, Dov Schmorak, and Guiseppi di Gennaro, Director of Research for the Italian Ministry of Justice and Chairman of the U.N. Crime Commission. On the Puerto Rican side, some 48 key Puerto Rican officials at the highest levels of government and law enforcement were there to be educated.

The material they discussed seems to hold few surprises for us; it is useful, however, in that it further confirms the pattern of imperialist planning. Two main elements that were covered were — changes in the legal codes to further restrict civil liberties and to accomodate anti-guerrilla campaigns; systematic "denial" campaigns to isolate guerrillas from their main base.

The puppet Puerto Rican officials made it clear that they hoped to learn more about revising their legal code, both to cover for more intensive and brutal anti-guerrilla campaigns and to ensure that captured suspects have no chance of exercising their legal rights. In their initial discussion with their masters in Washington, the Puerto Rican Attorney General's Office said that a main goal of the conference was:

"Preparation for the enactment of substantive laws making new offenses, defining more clearly certain aspects of terrorist conduct, possible revisions of laws that restrict response on the part of authorities relating to arrest, search, detention and intelligence gathering. This would include analysis and study of various anti-terrorist laws in effect in other communities, ie State of Internal War Act in Uruguay, the Canadian War Measures Act, the United Kingdom's Prevention of Terrorism Act of 1975, the Spanish Decreto-Ley of 1975, and the Mexican Federal Penal Code, with a view to benefiting from aspects and applications appropriate to the socio-political context of Puerto Rico."

The laws that the puppet Puerto Rico government found so important as successful models all share the characteristic of being fascistic martial law measures, completely negating individual human rights and authorizing the security forces to act as they see fit. The Canadian anti-FLQ laws, for example, expressly overrides the Canadian Bill of Rights. Under all these laws, permanent roadblocks, identity checks, personal movement restrictions, compulsory body searches at mass check points, search and destroy sweeps of cordoned-off urban areas, etc. are all legalized. While these laws do not openly legalize the torture and assassination of suspects, in the political environment of a fascistic military campaign the restraining factors of exposure and opposition by democratic elements is difficult to organize.

The process of prosecution and trial — involving bail, admissibility of evidence, rights of the defense, sentences, etc. — was viewed as equally important. In the crude round-ups of the imperialist security forces, it is common that many of the arrested have no evidence against them. It is important to the imperialists that when the situation warrants, they can “flexibly revise their laws so that no legal defense is possible. The Uruguayan, Canadian and U.K. laws, for example, all provide for detention without trial. The German “Lex Baader-Meinhoff” laws prevented guerrillas from having adequate legal representation — and even imprisoned defense lawyers who were too energetic as co-conspirators with the accused. These are the models for a future Puerto Rico.

As we know, the enemy intends to alter bourgeois democratic legality however it suits them. The printed “background materials” handed out to each of the Puerto Rican puppets emphasized this:

“There is no question that the breach of commonly accepted civil liberties has made it easier for the authorities to make arrests, acquire evidence, try defendants and impose the sentences of the state.”

The full import of this becomes very clear when they discuss, under the staging of a “fair trial” (by which they mean a trial in which the accused is certain of being convicted), all the possible ways that the defense can be hindered. This carefully planned harassment begins with placing the defense lawyers under a “gag order” and ending up with keeping the defendant “in solitary” so as to create “psychic consequences of such isolation. . . prisoners have lost their minds; their nerves have been shattered forever; they have been driven to suicide.” This is just assassination by subtle means.

The conference pushed the importance of the government constructing a “Denial System”. This is the systematic effort to “deprive the terrorist of resources needed for survival.” Under this is included, leadership, weapons, safe houses, etc. Much of this discussion was very routine: “If open guerrilla warfare escalates, it may become imperative that known leaders of extremist groups be immobilized and kept out of circulation . . . Denial of funding opportunities open to the terrorists, i.e. legitimate channels of acquiring funds.” — Defense funds.

Incidentally, General Querrolo of the Uruguayan Army helped lead the discussions on the “Denial System”. No wonder the imperialists wanted to keep this conference secret from the Puerto Rican people. It wasn’t hard to envision the popular anger at having a bloody torturer from the Uruguayan Junta instructing Puerto Rican police on how to take care of the pro-independence movement.

It is the “resource” of political contact with the masses that the “Background Materials” emphasize most strongly, over and over. It is evidence that they recognise that the political consciousness of the masses is of primary importance. They repeatedly underline how the populace must receive only government propaganda and

must be prevented from sympathizing with the armed struggle — “a wedge must be driven between the terrorist and society.”

Control of the media (press, radio and TV) was covered as a necessity: “To speak of idealism and truth in journalism or the public’s right to know, is less than realistic and only pandering to slogans. In the matter of terrorism. . . it is of vital importance that the media take a conservative line.” And later: **The media, which has the power to aid as well as hinder the terrorists, should never be permitted to demonstrate the terrorist as an ordinary human.**” This takes on great significance when we review how the media pictured Carlos and Maria Torres, as well as other FALN prisoners of war.

Also examined were the internal rules adopted by the leading U.S. media corporations. These are as we might expect, and should cause counter-insurgency experts little lost sleep. CBS-TV News, for example, has a secret rule that only the President of CBS can approve “live” TV interviewing of a guerrilla — since their hard policy is that no revolutionary statements can be broadcast **unedited**.

Using terror to discourage public demonstrations of support for the guerrillas — or even normal “labour strikes” that might arouse anti-government feeling is recommended: “The level of force and hurt employed by the security forces should also take into effect the symbolism and potential value of intimidation. . .”

“Overreaction” or excessive violence is labelled as “dangerous” because it angers the masses, creating support for the armed struggle. “It is also important that the security forces not be perceived as guilty of meaningless overkill in weapons utilization or conduct.” This truth contradicts what the experts have just said about using **intimidation** on the masses.

The experts urge that the ideal is to choose the exact level of repressive violence needed in each specific situation. “Overresponse, on the other hand, although it may accomplish a given tactical objective such as the neutralization of a specific individual, group of individuals, or ‘target’, may do so at the expense of more people becoming disaffected from the government and its aims and more closely allied with the dissident forces or causes.”

This is even seen to be true for sentencing of captured revolutionaries. “The policy of the Prosecutor’s office concerning sentences must be to press for sentences that will remove the terrorist from society, but will not result in the creation of a symbol of ‘popular resistance’ or a martyr.” We can recall the comrade from the Puerto Rican Socialist League who was given a relatively light sentence, moved far away to a prison in Florida — where he allegedly committed “suicide”.

On one page the words “Do not overreact” are followed on the very next line by: **“Only one side can truly survive. If the terrorist cannot be neutralised, nothing less than the death of a terrorist will keep him from repeating his act. Terrorists cannot be rehabilitated.”** In other words, the puppet Puerto Rican police are being told to kill and kill and kill. Just like in Uruguay.



Time bomb defusing . . . third year prac exam

Soldiers of Discontent

There have been many militarily successful revolutions in the history of humanity. Most of them were eventually determined by force of arms due to the viciousness and tenacity of the rulers of the system being overthrown. Generals and "statesmen" charged with subjugating a majority to maintain the power and position of an elite have often lamented after the fact that had they had a few more guns here or induced a little more terror there, things would have been different. They refuse to acknowledge that it is a natural imperative of humanity to resist oppression and no material power can stand against a people united — at least not yet.

Almost all revolutionary struggles have started against apparently insurmountable odds, but have nevertheless managed the military victory that could have put self-determination in the people's hands. Many did not progress as far as they could have because people allowed — for a variety of reasons — their revolution to be killed off or crippled after the armed stage. Nevertheless, the power of the people still defeated the physical might of the agents of oppression. In the worldwide estab-

lishment's fight against rebellion, the reasons for this is being increasingly recognised. This fact is demonstrated by the rising use of terror — the psychological as well as physical force of mass arrests, torture, atrocities, ostentatious displays of power, armed occupation, deterrent examples, punishment, etc., etc. in combatting the growing resistance people organise to repression.

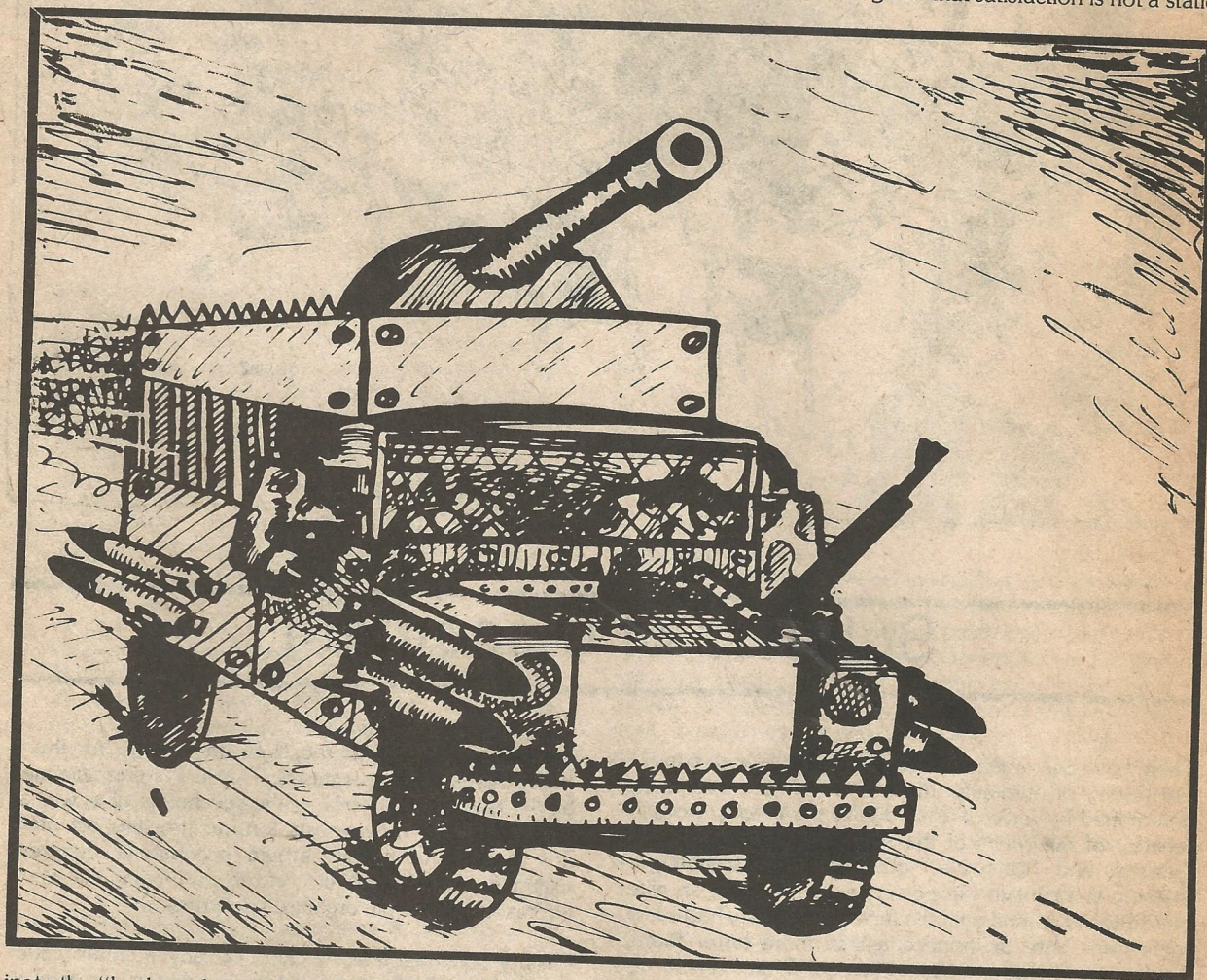
Military domination alone cannot maintain control indefinitely. Accordingly, fear and terror are being increased as the beginnings of psychological warfare. Though helping, they do not solve the military elite's problem — a problem it can never fully understand with a view of reality predicated on power. That view does not include the idea that people's minds cannot be conquered by force. But this new form of war can aid the power elite by creating circumstances that will cost the resistance much in time, energy, pain, deprivation, suffering and death.

Viet Nam was the first major revolution in which elements of the worldwide power elite went into with the glimmerings of the idea that there was something more important

than force in conflict resolution. Armed violence was still viewed as the ultimate recourse, but they mainly wanted to use it as the currency with which to buy time to implement other things enforced by the threat of violence to serve their purposes. The French tried to maintain 18th and 19th century modes against a guerrilla "rabble" — and lost. They started looking at other strategies too late. The U.S. picked up the repression — for profit, win or lose, and as a test of its ability to deal with such revolutionary threats. New tactics, both militarily, terroristic, and "psy-war" were introduced. But because of the nature of the system and its goals, the U.S. state apparatus could not give the people what they wanted and needed; its actions too often demonstrated the fallacy of its promises. Hence it erroneously assumed that the military might of the most technological war machine in history could dom-

grow from people, not technology. The power of technology is in its use by and for the greatest number or people. By the time the U.S. machine realized its error of its assumptions and the resulting policy focused on violent repression, it was too late: the "backward peasant gooks" had effectively run it out. Given what it had to offer, it is doubtful that the U.S. could have "won" the Viet Nam conflict through other means. But it — and the power elite everywhere — did learn a lesson that it is using to minimize its losses now and in the future as people fight harder for freedom.

What the power elite came to know, partially at the time and partially in retrospect, was that once real resistance gets started, there is no stopping it until the people get relative satisfaction — given that satisfaction is not a static



inate the "backward peasants", and help set up the conditions in which people could be mislead into a passive existence.

The guerrillas, however could "swim like fish in a friendly sea of people" because **they** had enough popular support — support based on practice instead of a mass technology propaganda machine. The U.S. failed to realize the importance of that popular support; it acted as if it believed that, in the final analysis, superior force would be the variable in the equation that would get it "the hearts and minds necessary for victory." But power

and absolute and must be constantly struggled for and maintained. The nature of the system that allows the power elite its power and position cannot provide or permit progressive revolutionary change. Accordingly, it must use psychological means to prevent the desire for such change from growing into resistance. It must also use these means to obscure and distort any resistance to its exploitation and oppression until the threat can be eliminated.

In short, it must use mind control. By getting people to believe that they are free, have rights, have power, are as

well off as they can be, and really have a significant say in their lives, the ruling aristocracy tries to make it appear as though there is no other way things can be so good. This design even includes artificial ideas of fulfillment possible for everyone (allegedly) that supports the status quo: nuclear family, a house in the suburbs, a yacht, public recognition, success.

These ideas are reinforced by making alternatives to the present structure look bad or stupid or "unfree". Those in control use many devices to keep people from looking too closely at those alternatives — or at the oppression to which they are subjected. Through life-long conditioning, they foster faith and belief in the system. All the diverters of time and energy that limit people's view of what is happening and/or their ability to do anything about it are used to insure that that belief will remain uncritical. Material possessions, social status, entertainment with negative content, drugs, mysticism, and other passive diversions are used to soak up people's abilities to see and combat their exploitation. And the power elite-state apparatus encourages people to focus on such things for the additional reason that it can use them as a means of control by manipulating them as rewards; they also destroy people's abilities to act.

Viet Nam also informed the elite that passive diversion alone would not be enough to prevent people from finding alternatives to their oppression. Organization and cooperation between people would also have to be supplanted by diversion and mistrust. Among the most destructive weapons the power elite uses against the people for that purpose are racism, sexism, and nationalism. There are active diversions that divide people into separate, suspicious and competing groups that work against each other rather than the authority that tyrannizes them. When people can be made to destroy each other on the basis of meaningless physical differences like skin colour, gender, or geographical origin, amongst others, it is much easier for the power elite to control all of them.

This is especially absurd when it is considered that the people who fight over such stupidities have more in common with each other than with the elite that pits them against each other. The adages "divide and rule" and "a house divided against itself cannot stand" represent facts that have long been weapons in the arsenal of repression. Now they are merely being turned against the people once again as the lesson of Viet Nam requires the bourgeoisie to do. It is a testament to the effectiveness of the new "psy-war" tactics that the power elite can use such artificial barriers as race, sex, and origin to prevent people from creating the unity, communication, understanding and organization they need to free themselves. And these are just the most damaging of the weapons the ruling class gets people to use on themselves.

When all else fails, aristocracy will squash anything that might threaten it by force in order to buy time to dull the thrusts of dissatisfied people and/or develop the technology of complete control of the majority by the minority. Force is also used to "punish" even the victors in people's struggles with unnecessary mass destruction and death as an example for future times and places. The visible effects of force — destruction, hardship, and death

— also validate the threat of violence as a weapon. These tactics are applied by the power elite in the knowledge that if it can prevent the start, it will be secure; if it cannot, it will be the beginning of the end for the present system of exploitation and oppression. Viet Nam made this particular lesson of the many that came out of the conflict recently and abundantly clear, even in the face of present technology. Now the power elite is trying to implement this lesson with the above and other measures.

The Viet Nam conflict holds lessons for those who would resist the domination of the powers-that-be as well. Seeing the major lesson **they** learned can give people an idea of what to expect and makes obvious the gambits of repression. There are some other major points soldiers of discontent can observe in this war of liberation, too. It shows that people must use their minds and cooperate to safeguard their ideals to insure that they get all of what principled, revolutionary change has to offer. Otherwise, although things may be improved in some ways, there is the very real possibility that the fruits of revolution may be snatched by another elite.

It also shows that however people may start revolution — passively, socially, emotionally, educationally, technically, armed resistance, whatever vehicle — the power elite will ultimately protect its position by vicious force and will wreak revenge on those who seek to (or do!) remove them from that position in the same violent coin. It shows that technology is gradually eliminating the disadvantages of being a minority and is moving toward making minority control absolute; too many people-movements have had their noses rubbed in the result of coupling the maxims "It can't happen here" and "Let's wait and see." But perhaps most importantly, it shows that the materially weak can successfully oppose the technologically powerful. Whatever form the power elite forces on resistance, be it pencils or posters, barricades or bullets, voice or violence, the Viet Nameese and other revolutions showed people that they do, still, have the power if they struggle together — that it **can** happen here.

Bill Dunne #10916-086
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Lewisburg, PA 17837

Politicians

My oppressed countrymen,
I invite to my table,
To eat and drink,
All that we are able.

Not a politician,
Shall enter my home,
He that betrays millions,
Must stand alone.

Marven Brockett
Marion

Anarchy Can't Fight Alone

Of all ideologies, anarchy is the one that addresses liberty and equalitarian relations as a goal in a realistic and ultimate fashion. It is consistent with each individual having an opportunity to live a complete and total life. With anarchy, the society as a whole not only maintains itself as an equal expense to all, but progresses in a creative process unhindered by any class, caste or party. This is because the goals of anarchy don't include replacing one ruling class with another, neither in the guise of a fairer boss or as a party. This is key because this is what separates anarchist revolutionaries from marxist, socialist and nationalist revolutionaries who from the onset do not embrace complete revolution. They cannot envision a truly free and equalitarian society and must to some extent embrace the socialization process that makes exploitation and oppression possible and prevalent in the first place.

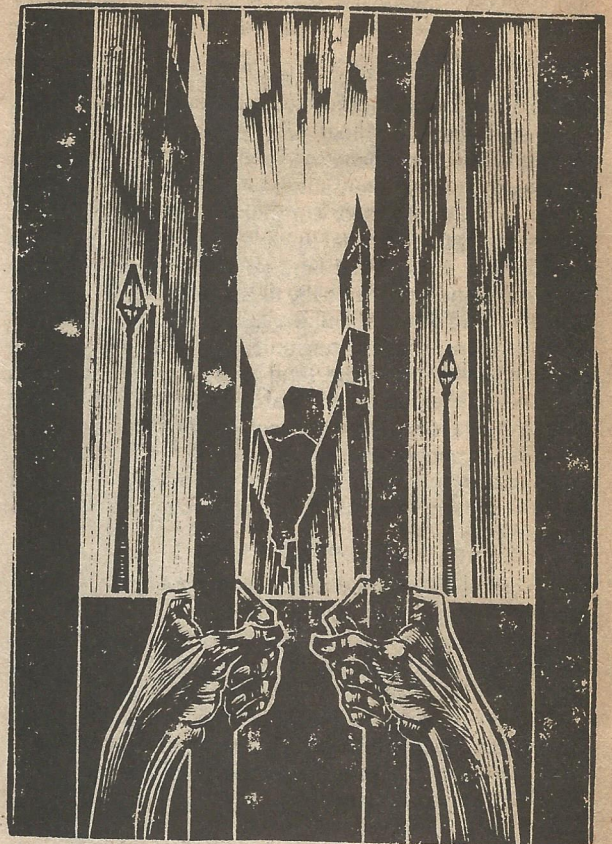
When I first became a revolutionary and accepted the doctrine of nationalism as a response to genocide practiced by the United States government, I knew as I do now that the only way to end the evil practices of the U.S. was to crush the government and the ruling class that shielded itself through that government was through protracted guerrilla war.

Armed with that knowledge, I sat out the initial organising of the Black Panther Party until the state's escalation of the war against the Black people that was begun with the invasion of Africa to capture slaves made it clear to me that to survive and contribute I would have to go underground and literally fight.

Once captured for armed robbery, I had the opportunity to see the weakness of the movement and put the state's offensive in proper perspective. First, the state rounded up all organizers pointed out to it by agents who had infiltrated the party as soon as it had begun organising in N.Y. It charged these people with conspiracy and demanded bails so high that the party turned away from its purposes of liberating the black colony to fund raising. At that point, leadership was imported rather than developed locally and the situation deteriorated quickly and sharply. Those who were bailed out were those chosen by the leadership, regardless of the wishes of the rank and file or fellow prisoners of war, or regardless of the relatively low bail of at least one proven comrade.

Under their leadership, "political consequences" (attacks) against occupation forces ceased altogether. Only a fraction of the money collected for the purpose of bail went towards bail. The leaders began to live high off the hog while the rank and file sold papers, were otherwise misdirected or were filtered out leaving behind so many robots who wouldn't challenge policy until those in jail publicly denounced the leadership.

How could a few jerks divert so much purpose and energy for so long? How could they neutralize the courage and intellect of the cadre? The answers to these questions are that the cadre accepted their leadership and



accepted their command regardless of what their intellect had or had not made clear to them. The true democratic process which they were willing to die for, for the sake of their children, they would not claim for themselves.

These are the same reasons that the People's Republic of China supported UNITA and the reactionary South African government in Angola; that the war continued in Southeast Asia after the Americans had done the bid; why the Soviet Union, the product of the first socialist revolution is not providing the argument that it should and could through being a model.

This is not to say that the people of the Soviet Union, the People's Republic of China, Zimbabwe or Cuba aren't better off because of the struggles they endured. It is to say that the only way to make a dictatorship of the proletariat is to elevate everyone to being proletariat and deflate all the advantages of power that translate into the wills of a few dictating to the majority. The possibility must be prevented of any individual or group of individuals being able to enforce their wills over any other individual's private life or to extract social consequences for behavior, preferences or ideas.

Only an anarchist revolution has it on its agenda to deal with these goals. This would seem to galvanize the working class, de classa intellectuals, colonized third world

nations and some members of even the petty bourgeois and alright bourgeoisie. But this is not the case. It would seem that Anarchy would be a force to reckon with merely because it appeals to the lumpen proletariat alone, including the growing ranks of those who labored under the myth that they were part of the middle class. But this is not the case.

That China, North Korea, Vietnam and Mozambique would build round a Marxist ideology to drive out invaders and rebuild feudal economies in the midst of Western Imperialism's designs and efforts to reinstate and recolonize is a point that can be argued in the light of the International situation. It is one thing that they don't back the will of the people as much as they choose allies in the East-West wars fought on the ground of the non-white colonies. It is another thing that Anarchy ceases to inflame or to take the lead in combatting facism and imperialism here in North America with the history of the Wobblies, the Western Federation of Miners and the other groups and individuals who have made their mark on history. It is a denial of our historic task, the betrayal of anarchists who died resisting tryanny in the past, malinger in the face of horrible conditions. It is the theft of an option to the next generation and forfeiture of our own lives through faint hearts.

We permit people of other ideologies to define Anarchy rather than bring our views to the masses and provide models to show the contrary. We permit corporations to not only lay off workers and to threaten the balance of workers while cutting their salaries, but to poison the air and water to boot. We permit the police, Klan and Nazis to terrorize whatever sector of the population they wish without repaying them back in any kind. In short, by not engaging in mass organising and delivering war to the oppressors, we become anarchists in name only.

Because marxists and nationalists ain't doing this to a large extent doesn't make it any less a shame. Our inactivity creates a void that this police state with its reactionary press and definite goals are filling. The parts of peo-

ple's lives supposedly touched by mass organising and revolutionary inspiration that sheds a light that encourages them to unveil a new day, instead are being manipulated by conditions of which apathy is no less a part than poisonous uncontested reactionary propaganda. To those who believe in a centralized party with a program for the masses this might mean whatever their subjective analysis permits. But to us who truly believe in the masses and believe that they should have their lives in their hands and know that freedom is a habit, this can only mean that we have far to go.

In the aftermath of the Overtown rebellion, the Cuban community conceded as lost souls by Castro came out clearly in support of the Black colony. And predictably the ku klux klan, through an honorary F.B.I. agent, Bill Wilkenson, made no bones about supporting the rights of businesses and the business of imperialism. Third world colonies throughout the United States face genocide and it is time for anarchists to join the oppressed in combat against the oppressors. We must support in words and actions, self-determination, and self-defense for third world peoples.

It is beside the point whether Black, Puerto Rican, Native American and Chicano-Mexicano people choose nationalism as a vehicle for self-determination or agree with anarchism as being the only road to self-determination. As revolutionaries we must support the will of the masses. It is not only racism but compliance with the enemy to stand outside of the social arena and permit America to continue to practice genocide against the third world captive colonies because although they resist, they don't agree with us. If we truly know that anarchy is the best way of life for all people, we must promote it, defend it, and know that the people who are as smart as we are will accept it. To expect people to accept this, while they are being wiped out as a nation without allies ready to put out on the line what they already have on the line is crazy.

Where we live and work, we must not only escalate discussion and study while promoting discussion and study groups, we must also organize on the ground level. The landlords must be contested through rent strikes and rather than develop strategies to pay the rent, we should develop strategies to take the buildings. We must not only recognize the squatters movement for what it is, but support it and embrace it. Set up communes in abandoned buildings, sell scrap cars and aluminum cans. Turn vacant lots into gardens.

When our children grow out of clothes, we should have places where we can take them, clearly marked anarchist clothing exchanges and have no bones about looking for needed clothing there first. And of course we should relearn how to preserve food; we must learn construction and ways to take back our lives, help each other move and stay in shape.

Let's keep the American and Canadian flags flying at half mast. I refuse to believe that Direct Action has been captured and will respond to any revolutionary activist response to this.

Kuwasi Balagon aka Donald Weems

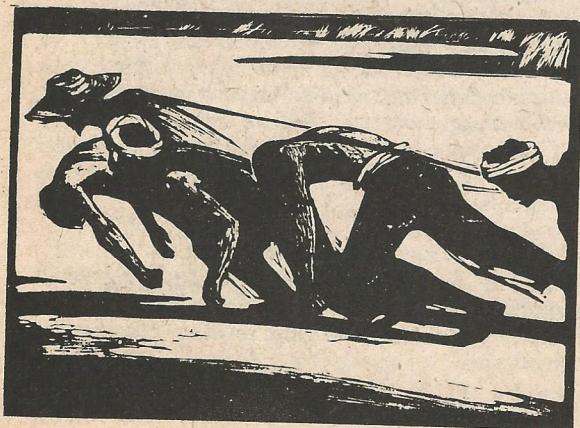


Prison, Poverty and Power

It is you I have needed to write for so long. I know that it is not enough to be kindred spirits. The kindling needs to be added to the fire of friendship, brotherhood and comradeship. And it has been me who has been so lax in maintaining any sort of communication. I will ask you to forgive my long silence although I know that it isn't necessary because I know you, of all people have an understanding what life in the Ironhouse of Greed can be like and the things that it can do to men's minds. I think I still maintain some semblance of sanity. The guards hate me and would like to kill me and that is my barometer that tells me I must be doing something right. I pray that you will be able to continue your work as it is so important to so many of us both inside and out. Give my love to Ches-ne-o-na-eh. I heard that he got a reversal and I would like to hear all about it. Also give my love to Winston Holloway and Ron Reed.

Prison is a control device designed to make poor people want to do what the rich want them to do. We were just sitting around yesterday talking about what the establishment would do if they woke up some morning and found their scientists had invented a pill that people with "criminal tendencies" could eat and lo and behold all their spirit of resistance would be neutralized. Instead, they would all be pleading for a job in a mine or factory or some other work place. Some of the naive fellows said they would beat us over the head with a hammer and administer it to us immediately. But most of us knew that never in life would they give out that pill and furthermore, the invention of it would be totally non publicized.

Prisons in this country have become such big business that they have made power moguls out of ordinary people. All the judges, prosecutors, lawyers, police, and prison guards would have to go out and get a job if us crooks were suddenly no longer crooks. We spent a whole morning on this with one man listing prison connected parasites as the others would name then and explain how they were connected with the prison business. Before too long, we had a list so long we couldn't believe it. The economy would fall if they didn't have us — the fodder — to occupy their prisons.



Prisons are a hustle for millions of people. They pay guards about fifteen thousand a year here at Marion and many of them don't have walking around sense. Their claim to a paycheck is knowing how to insert a key in the lock and how to cock their feet up on a desk in front of a fan and blow whistles at prisoners. Where would these automats fit in if there was all of a sudden a free society and they had to do something constructive. I wouldn't want them jailed because I don't believe in any kind of jail for any reason. But how the hell would you rehabilitate some of these oafs and make productive citizens out of them. Not productive in the economic sense, but productive in their contribution to humanity.

There is an illumination with me — a spark of life like a dream that tells me that human beings were meant for something better than knocking their brains out in somebody's mine or factory. I think this system is insane to expect anybody to do that. They have stolen just about all the land and resources from my people. They have taken the lumber from the forests and now the game and fish are almost gone since they have poisoned the lakes, rivers and streams. Our Mother Earth Suffers.

Oh, how she cries out but the pitiless have no pity. Now that they've stolen all our shit, they make us volunteer to become their slaves without even putting chains on our hands and feet. They steal our labor. They issue us pieces of green paper to buy food, clothes and things we just have to have and then they tell us we are free. And while we work until we wear out like used up automobiles, they become richer and richer and more powerful.

How can some of them be so rich and pass through squalor, unbelievable poverty, suffering and despair without feeling the least bit of desire to want to help alleviate these conditions? Some people say these capitalists are this way because they are evil and have bad thoughts in their heads. But that's bullshit. The reason they compete in building and destroying personal empires is because they are driven by the real material forces at work within the social system of production which they direct. And while some of them are good "god-fearing" christians they will mash your guts in the street before they will concede one iota of the riches that they have stolen from the children of the poor.

Somebody once said, "no amount of moralizing, of philosophizing, of preaching, of clean living, of eating natural foods, or praying will change any of this." Only when the people who suffer the immediate deprivations and punishments of this insane form of social organization are organized into a force that can physically wrest control of this society from the tiny minority of criminals who today "own" all the mass technology and the means of production, only then will freedom become a possibility. And in the happy event that that should ever happen and somebody jumps up and says he is the new general, king, dictator or pope that is the man I'm going to strangle with my bare hands before he has a chance to gather about



him some more sickos who want to run something to do with my life.

With soup lines in all the major cities, and unemployment ranging from 10 to 80 per cent (depending on whose numbers you want to believe) politicians are selling the political snake oil of longer sentences to get at least part of the work force off of the streets and into the prisons. Admittedly, this approach is a tremendous vote getter because ever since John Wayne showed the world how a real man is supposed to act (before his stomach rejected him) people have admired the get tough approach to everything. The off the cuff remark by Sturdley Quane: "The total destruction of the planet is a small price to pay to keep America number 1" is a case in point.

Now judges blithely hand out 200 year sentences and the public loves it. But when it comes time for legislators to appropriate money to run all these packed prisons the people don't want to have anything to do with it. Apparently, they imagine we prisoners who have forever sentences are just supposed to disappear, but unfortunately, it doesn't work that way.

They create self-fulfilling prophecies like Marion. They claim that here they cage the meanest, most dangerous creatures on the face of the planet. So they bring a prisoner here and beat him, torture him, gas him, deny him access to his loved ones, deny him medical treatment and starve him and lo and behold, when he gets out, instead of being rehabilitated he writes a poem like **When I Get Out**. What manner of madness is this? Most of the guys in here grew up in special sections of the country with savage neighbourhoods, abandoned housing, wretched schooling and massive unemployment, all of it sustained

for so long a period that a proportion of these children of the underclass, white and non-white, have a culture that is at odds with the affluent segment of society.

They can increase their machinery of so-called "justice" by increasing the number of police. They can appoint more prosecutors and judges and hire more administrators and prison guards, build more jails and prisons, and murder more prisoners by "humane lethal injection". But until the problem of the masses who are without any way to make a dollar to feed themselves is alleviated there will be courageous people who will get a gun and do what the violence oriented TV teaches them in order to get what they have been conditioned to believe they are supposed to have to be a worthwhile member in the great society of Ronald Reagan's. They have my greatest respect and admiration. I'll save my umbrage for the cowards who will let their little ones starve to death in the midst of plenty. Expropriations by compulsion must come from the oppressor and not the oppressed; a good way to tell the difference is to look for a four letter sign that says "B-A-N-K". You can't go wrong.

All my relations
In the Spirit of Crazy Horse
Standing Deer
aka Robert H. Wilson
No. 01499-164
Box 97
McAlester, OK 74501

Turtle Island Under a Cloud

"Our people go out into the mountains and jungles to teach them the Christian Way. We stress the points that they must not resist us or their leaders in the Capital. We're God's chosen, and we are here to save them." — a Christian Missionary

It's the Rightwing Fascists from North America and Europe, and now the Japanese Capitalists are investing here. They never consider for a moment any reforms, especially the agrarian land reform laws which were to help us. What about the Indians? They can't tell you the time of day." — A Guerrilla

"With the help of the people and the help of God, we will soon eliminate the guerrilla." — a Guatemala Army Lieutenant

I have known Indians since my early childhood. I have eaten with them and have gone to church with them and played with them. In all this time, I have yet to meet an Indian who wished to control me, my thoughts, my ways or my future. To me personally, I find this to be a very remarkable characteristic. It gives my heart strength to continue the struggle and an understanding that we are all crazy with Greed's ways.

There is so much horror going on around us, so much at times, that I really fear for all of mankind. I read, listen and study to see all the opinions expressed and aired, and none of them flare the fire in me. They have No

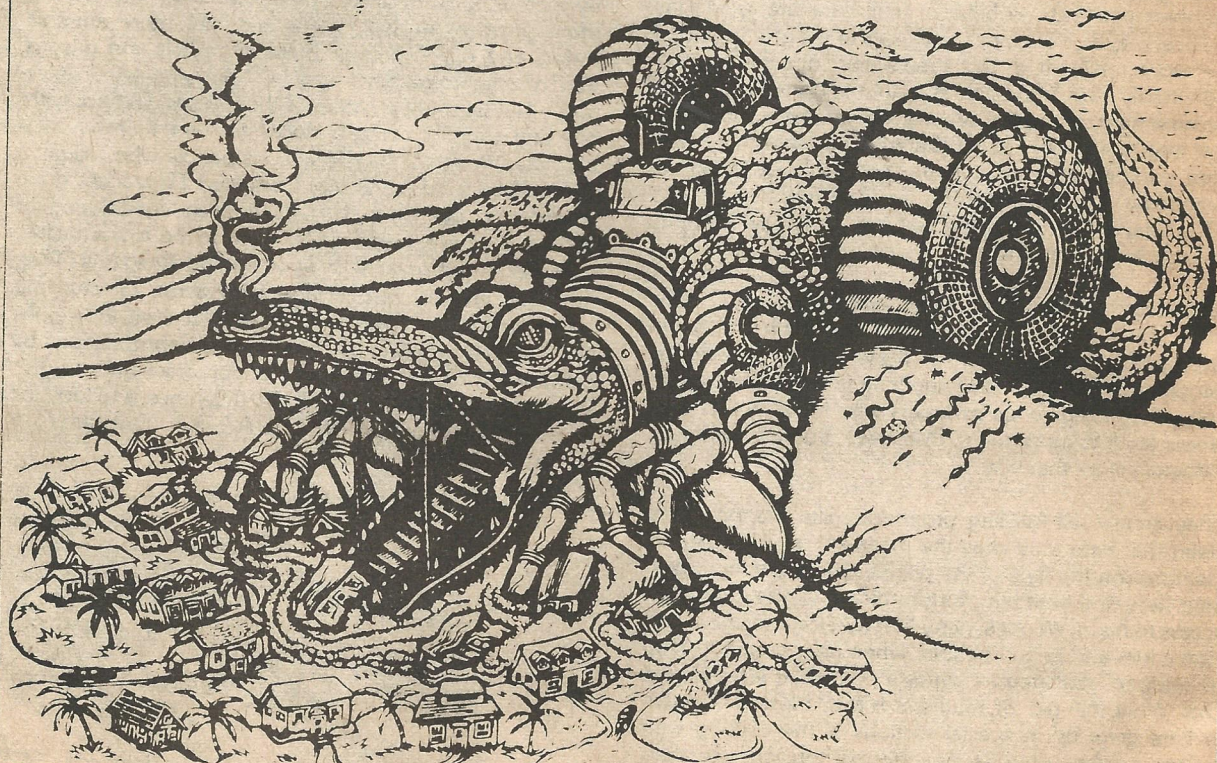
Spirit. Lies behind lies. The destruction of many people, and the cleansing of the Earth through earthquakes and floods. The cheap and petty ways of Greedy People will come to an end. That is something you can bet on.

There is another way for us. This depends upon everyone working together to overcome the 'colonization of Greed in our Spirits'. All these people telling us how to live, when they themselves cannot even agree amongst themselves. Subscribing to this foolishness is only adding to the madness.

It is a shame that People all over the world continue to trap People in the web of words without hope. The rhetoric has no value to me. I've stopped even listening to such words. Seeing is enough for me to grasp the plan. This plan, which is even dying out now, must be addressed only to the extent that we must reject all of Greed's silly plans. We must develop our means of survival now. This is being done.

Our Sisters and Brothers to the southern portions of the Great Hoop of Life are literally being murdered out of existence under Man's progress with what Greed terms civilization. The answer is more weapons, more investment, more destruction of our Mother, and more Blessed Prayers. With that plan in mind, what are the alternatives that we must consider as a People?

Why is it that we, the indigenous Human Beings of Turtle



Island are awakening under the doom cloud of Greed? What makes us tick? Why is there so much interest in the old Ways of our Grand Fathers? Why the Need for the **Old Ways?** — **Truth!** that one simple word conveys the whole message. Where others have failed and are teetering on the edge of Nuclear Holocaust we are rising as the mist over a lake lifts with the rising of Grand Father Sun. Our time has come. The Hoop is not Broken. Nor is the People's Spirit broken.

Within the last six months I have experienced many things, much inter-connective influence from others. Others understand things that I thought didn't exist outside of my own mind and Spirit. I received touches from others when I most needed it. They provided strength and guidance for me to walk on under the cloud of Hate. There is so much work which needs to be accomplished and we never take time to look around and see what others are doing and whether they are being as affected as ourselves. The negative side often is not as bad as we perceive it to be with regards to the weather and environment — even life itself. These things that we are aware, what our Sisters and Brothers to the South are also aware of, their prayers reflect our own. We are one within the Hoop.

The situation that exists in Honduras, El Salvador, Guatemala and Nicaragua are just as important to us as the present struggle here in the north. Exactly how we can aid and support our Sisters and Brothers is in itself a struggle. Communications from them are lacking and is a very important element that needs to be attended to.

Without this communication truth is not known. We can't depend on others for a source of intelligence because it is not in their best interest to tell the truth.

Money Appeal

Hi! I wanted to take a few moments here to say a few words. The Bulldozer is in its third year of printing with this issue #6. I realize that there are many other prisoners who feel as I do about it, meaning that we often look forward to seeing what will emerge from its pages before us, and whether the truth is being printed.

The Bulldozer and the Toronto Collective that print it are one of a kind. I hate to ask for money for anything, but nearly every cause I am supporting or working with need finances to continue their operations. The Bulldozer is no exception. I am a prisoner and therefore I feel that there are at least a few prisoners who could muster up some help.

Now the Bulldozer is **free to prisoners**, and I am not changing this position, but rather saying, your support would be appreciated. No one in Toronto put me up to write this letter of support either. And a few might say, Fuck Off, well that's fine too.

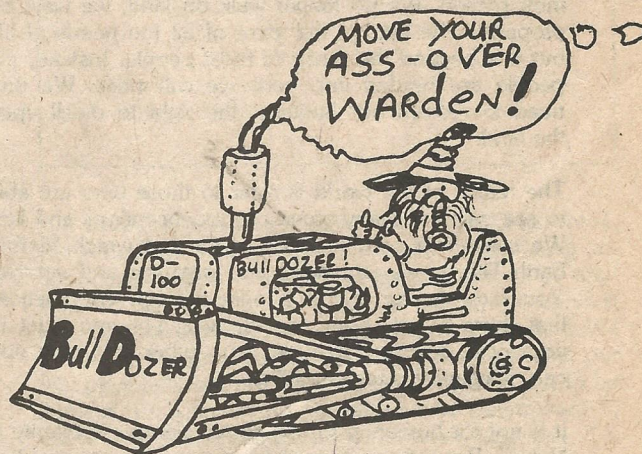
I have really enjoyed the poems by Freddie Jo Morry. The one in issue #4, Spring '82 titled "You" was great. We can relate to that.

We must develop our own means to establish communication centers with dependable people. We need this exchange now. We need this truth so we can expose it to the world. We have this great means before us in which this news-truth can be sent around the world. Our own people need to see exactly what is happening. We must act together and claim our Sovereignty which none of our People ever gave up to the Greeds. This we can do. The situation in Central America is sinking. The Indian people have been treated worse than animals and we all have been hunted like animals (a practice which continues). We must work together. We have been pushed as far as we can go. Our babies have had their brains beat out against walls and posts in the villages. Our women have been raped and murdered. The men have been lined up as terrorists of 'Right and Left' and executed without trial.

We are greatly connected to this struggle. Anywhere our People are suffering, that is where our strength and struggle must be. We need to work against any more weapons being sent down there, to whichever oppressors they are sent to. We are the rightful heirs and if we are to fail as the caretakers of our Mother. . . she will reject us and no one will stand. I believe deep in my heart she is giving us the visions necessary to build our Survival.

Let the Drum beat out the Message. Let the hands join in the Circle of Life. We are the Hoop.

In Spirit and Struggle
aka Claude Wilkerson #648
Ellis Unit, G-15, 20-3
Huntsville, TX 77340



The Bulldozer needs support and material from Women prisoners too. Our balance has been a little one-sided but some courageous articles have come forth. Communications between us through the pages of Bulldozer offer us all a way to see and experience what each other feels within the cages of Greed; how best we can build and support one another.

I am just thankful for the Bulldozer and for the good people up North who work so very hard at putting out such an intelligent publication. It certainly has maintained within me the desires which build **hope**.

Love and Struggle
Ches-ne-o-na-eh

Survival Network

Attention all! Mother Earth is in deadly peril. All life upon her is threatened by the rapid deterioration of the eco-systems of our Mother by maximum growth economy which assumes that the resources of Mother Earth are unlimited and that she will be able to withstand the abuses of careless industrial production; military weapons of mass death such as nuclear bombs and warheads; chemical and biological agents; weather modification; and the very notion of offensive war and agribusiness with its destruction of the small farms and shameless rape of Mother Earth. These fatal assumptions are supported by almost everyone in the Western World today. Because of the advance of human foolishness it has become imperative that a movement for survival be created and advanced with utmost urgency. We must now become Earth healers.

To achieve maximum growth these economic systems must have ever-increasing amounts of land and resources. This has meant genocide for the indigenous people as they are living on their traditional lands and they become a threat to the powers of industry and war is declared upon them. Realizing this it is understandable that the resistance of the indigenous peoples is in the forefront of the battle for survival.

The land and Nature have been stolen from the common person. We no longer walk on land, we walk on property. The land is the giver of all the needs of life but it is beyond the grasp of most people. Instead, the people are herded into pens we call cities. We thus need to reclaim our heritage, the right to dwell upon the land.

The reality of the world is clear to those who are able to see past the many years of misconceptions and lies. We can either continue as we are and watch Mother Earth Die or we can resist and organize and survive. You must realize that it is only through your actions that there is any hope for survival. You must act in your own defense for there is no other to whom you can delegate this responsibility.

It is not for humanity to rise above Nature, humanity is Nature. But rather we must learn to cooperate and live in solidarity with Nature through systems of mutual aid, appropriate technology, and tribal community-work-place autonomy — all with universal respect and love for our Mother. The goal of the Survival Network is the well being of all. The true forces of out people are as Earth Healers.

We are concerned with the survival of Mother Earth and her children, so we are seeking to build a network of support of land and survival struggles; to organize on site support in the form of food, clothing and supplies; to maintain communications with and between the various struggling peoples; and to organize support for those who are jailed in this resistance. Plus, and this is

a big plus, to get feed-back and ideas from all of who we know are concerned with survival too.

One of the first things we must realize is that these are all land struggles. Those in power do not care about the decimation and total genocide of any cultural or ethnic group; indigenous peoples, workers, animals, vegetables, or the minerals and body of Mother Earth herself. We are permitted to survive now because our deaths are of no value to the power moguls. As long as we don't cost them more than we earn, we will be tolerated.

The very small remaining Native populations are beginning to cost the power structure. On their lands and under their lands are the raw materials necessary to keep what society calls civilization going without having to make any sacrifices of economic progress, without the loss of any profit. All sacrifices must come from Native and Natural Peoples, their supporters and Mother Earth.

We are a non-political group, we will support no candidates and take no active part in the on-going grab for power over others except to do whatever communication is necessary to survive within the structure until such time as it does/would change.

As a network, we will try to support continuing struggles and enlarge our contacts to give each other strength. In the spirit of free agreement, the Survival Network will not as a group impose itself on any struggle; all individual participating groups will retain their autonomy and the Survival Network will not necessarily support any or all participating groups' policies and issues.

Bulldozer is a member of the Survival Network. As is often the case, we have become more enthusiastic since seeing the Network Newsletter which does cover many areas of struggle. Like Bulldozer, people speak for themselves through its pages. One often hears the criticism that there is too little done and too much written or said. The problem is that very little is actually communicated for all the quantity of printed material produced. We are all stronger for learning from the experiences and thoughts of others. The newsletter has already aided the struggles that we are undergoing in Toronto and have helped spread the word for our friends in Oakalla prison in Vancouver. We recommend that people support the Network and subscribe to the Newsletter. It is suggested that the yearly subscription rate be ten dollars.

The Bayou La Rose collective is a very hardworking collective and are being assisted in the work of the newsletter by Ches-ne-o-na-eh. They are worthy of your support. Write to them at P.O.B. 52282, New Orleans, LA 70152.

Ossining Riot

On January 8th prisoners armed only with night sticks and broom handles overpowered guards at the Ossining prison in New York. 491 prisoners housed in the century old cell block 'B' at the joint that was known as Sing Sing prison (until 1970 when that name was changed) took 18 guards hostage in an effort to press their demands for a change. B Cellblock houses prisoners awaiting shipment to other facilities within the state. While they were supposed to be housed in the old cellblock for only a few weeks, overcrowding was such that prisoners could be there from 5 to 8 months.

According to Robert Gangi, executive director of the Correctional Association of New York: "We had been getting reports that they were in grossly substandard facilities. The inmates complained of roach infestation, clanging pipes, discoloured water. But the key complaints were about a lack of visitation rights and a lack of activities for the transient population." A volunteer worker at the prison was quoted in the **New York Times** as saying: "They are getting longer sentences and mandatory terms that didn't exist a few years ago, so they just don't care what they do."

The prison population in New York has more than doubled in the last 10 years. In 1972 there were 12,444 inmates in New York institutions. Last year there were 28,413. This is a national trend. Figures compiled by **Corrections Magazine** show that state prison populations rose from 181,396 to 341,592 in 1981. New York ranks third nationally in the number of its citizens it confines following Texas and California. Florida was fourth. Right now the New York System is 112 percent over capacity, with 28,462 prisoners in a space designed for 25,226.

The Ossining riot started when a prisoner wanted to stay on the tier rather than go to the recreational area. Others joined in the protest, and two guards, a sergeant and a lieutenant, were called to stabilize the situation. One of the prisoners shouted, grabbed a chair and threw it to the ground. A melee followed and the hostages were taken. One guard was later released in exchange for medications needed by some of the prisoners. Negotiations were initiated, first by telephone and then face to face through bars.

Talking through a bullhorn, prisoners said "we do not want any violence" and "we want to do it peacefully." Guards, who were then dressed in prisoner clothing and housed two to a cell, were permitted to speak to their loved ones on a captured bullhorn.

"This is Officer Clark," a voice rumbled across the prison wall to the reporters. "Stop lying to them," he said. Sgt. Madden said "the inmates are treating us well." The presence of a media television crew was one of the demands shouted out by prisoners, in exchange for which they would release a hostage. Later a prisoner said over the bullhorn that "we found that the tape crew in the mess hall was not a media crew but correctional officers posing as the media."

After 53 hours the prisoners released the hostages and locked themselves in their cells. One key factor in the settlement was the demand for amnesty. A dictionary provided the way to reach agreement. The prisoners insisted on Amnesty, while the state agreed instead to No Retaliation which was accepted. The final reading being that "no form of retaliation whatsoever will occur against any B Block inmates." Differences of interpretation emerged immediately upon the freeing of the hostages; the state saying it means no illegal or unfair acts, while the prisoners say it means amnesty from prosecution for the takeover.

However the interpretation of the settlement is finally resolved, New York's prison system faces a hard road ahead. Former governor Carey ignored militant community protests by converting Pilgrim State mental hospital into a prison for 595 men. Newly elected governor Cuomo, who was in office for only 11 days when the uprising took place, campaigned on a promise that Pilgrim would not be used as a prison if he were elected. A week before the rebellion he said: "That pledge will be kept." The political and physical problems are compounded by a recent voter rejection of a \$500 million dollar prison construction bond issue. As Assemblyman Melvin Miller noted; "This situation is going to get worse even if we do not close Pilgrim."

The contradiction the state of New York finds itself in was only highlighted by the spontaneous uprising of Ossining prisoners. The rebellion did not contribute to a solution, or even mention the possibility of one. It is understandable that prisoners and other super oppressed people will from time to time become fed up with intolerable conditions and that blind rebellion will break out. Understanding that fact of life, and with full appreciation for the heroism and sacrifice of the prisoners who participated in this particular protest, it is nonetheless necessary to analyse such actions for the political lessons they contain. The alternative is an unending series of blind and often expensive (in human terms) acts that at-best result in only token reforms — more recreation, packages from home, etc. — and no real change or an approach to a solution that deals with the core of the problem.

Walla Walla is a classic example of more than a decade of persistent resistance to no end beyond the merest of reforms. The 2W struggle got its start in 1968, fifteen long years ago, and the conditions of existence are worse now than ever. No political organization now exists, and the leaders who are not out and out opportunists tend to put action rather than politics in command (then blame prisoners for failures.) The big winner is of course the state. Without serious study and disciplined organization, statewide as well as nationally, there will be many Ossinings but very little forward progress.

Stepping on Mocassin

Greetings concerned friends and supporters:

A comrade of mine, Alan Iron Mocassin, faces a life sentence on a "frame-up" murder charge resulting from a killing of a prisoner in the Federal prison at Terre Haute, Indiana. Iron Mocassin, a full-blood member of the Lakota (Sioux) Nation was in prison with me at Marion and we have worked together closely in the struggle for Native and all prisoner's rights. Alan is also a close friend of Dennis Banks who both worked together in the Twin-city area of Minnesota during the late 60's and early 70's for Native People's Rights.

Iron Mocassin, who is 31 years old has been held captive in various federal and state prison "kamps" almost continuously since he was 13 years old. Like many of our young "Warriors" he has been institutionalised by the white man and denied the right to a full-life in his own land. Since Iron was convicted of organising a "mutiny" and assaulting guards at the age of 17 while in prison at the U.S. Penitentiary in El Reno, Oklahoma he has been targeted by federal prison authorities as a militant agitator and organizer.

Now that Iron Mocassin is close to his release date, the FBI, working closely with the Federal Bureau of Prisons, has falsely accused him of stabbing another prisoner. Despite the fact that another prisoner has admitted the killing in a letter to the United States attorney and there is

no evidence linking Iron to the murder, the government, has initiated a politically motivated prosecution.

I urge all my friends and supporters to come to Alan's aid and give him all the necessary help he needs to defeat our common enemy. We must not allow the United States Government to silence another young warrior.

Monies are needed for his legal defense as well as to build political support for Iron's case.

For more information and where to send your donations please contact Walakota Woniya, c/o International Support for Indian Prisoners, 637 Cherry Creek Road, Marquette, MI 49855. Attorney Michael N. Deutsch or John L. Stainthorp, c/o People's Law Office, 343 S. Dearborn, Rm. 1607, Chicago, IL 60604. Please write letters of protest to the warden, Box 1000, U.S. Penitentiary, Terre Haute, IN. Send letters to Norman Carlson, Director, Bureau of Prisons, Washington, D.C. Also write letters of encouragement directly to Iron as the people's letters helps all of us to do our time a little more easy. Write Alan Iron Mocassin, Box 1000, Terre Haute, IN.

In the Spirit of Crazy Horse
and the American Indian Movement

Leonard (Gwarth-ee-lass) Peltier

Note from Walla Walla

As it now stands, rehabilitation begins and ends with the convict adjusting to the prison routine, an eerie, Pavlovian system of bells, whistles and gross depersonalization of the individual.

If the state legislature tells you that the prison system serves as anything other than a warehouse, you are being told a blatant lie. You have every right to know that correctional officers (officials) acting as agents of the court and state legislature are in instances committing crimes against prisoners more violent than the ones they themselves are doing time for. Theft itself is not uncommon on behalf of the officers. Prisoners very seldom steal from each other. Consequently when a prisoner does complain about his personal possessions being mistreated or stolen by officers, the State always effectuates the incident into a reason for confiscation of the same articles from other inmates — usually outlawing it as contraband.

For example, an inmate is not allowed to stay in his cell when Correctional Officers search his possessions and it is

at that point of time that an inmate is most vulnerable, literally left at the mercy of the officers searching. They can either leave contraband (plant), or take personal belongings knowing that there is nothing short of filing Littigation that a convict can do. Of course, if a convict does file in the court, then the chances of other convicts losing what they have is extreme.

In other words, the administration condones and even at times sanctions malicious conduct on the part of their employees. How else could they justify making a person send a personal effect out just to keep their officers from stealing it. Of course, it is common knowledge that the Superintendent of Walla Walla is a very highly decorated war vet. I just wonder how many foreign made watches and other artifacts he has collected in the last twenty years or so. I have even heard of one C.O. that had collected the teeth and ears from the dead.

Komban'wa
W.S.P.N.S.

Rape is still Rape

On the matter of the growing incidents of Black-on-White rapes in the prison communities: I agree the incidents are overtly sexist and not fundamentally racist in character. Black racism can manifest itself only in the Uncle Tom and Aunt Jemima behaviour as there is only **only** one system of racism existing in the U.S.

"Afrikans in the U.S. are characteristically an underclass as a result of being significantly a landless people and therefore insignificantly capitalist. But the U.S. American culture has indoctrinated us with a classist mentality and behaviour. This is an exceedingly frustrating culture attitude, when we are trapped as a people in an under-class status. Classism has caused African people to accept sexism in order to establish a social class "lower" than the under-class. Womyn are the free-world victims in the Afrikan culture, and it's immaterial what the color of the womyn is. Being "a man" to an Afrikan male is a classist attitude, which means that he, that individual Afrikan man, will not accept anyone as his social better, but often implies there are those who are class subordinate to his "man-ness". Womyn and children suffer the brunt of this attitude in many ways — rape, wife-beating, and child abuse are "privileges" exercised by the Afrikan "man".

In prison, the Afrikan classist attitude can successfully rebel against the status of underclass caused by the racist economic-social culture. Everyone who is not Afrikan, becomes "lower" than the Afrikan under-class, and therefore subject to the same abuse suffered by the Afrikan womyn. In other words, neither racism, nor sexism, nor classism become dormant just because of the commonality of imprisonment. I hope this explains both the White attitude of racism and the Afrikan attitude of classism through sexism.

Both problems are caused by social and economic classism in the U.S. White rape victims are a victim of their own cultural system. This same reasoning applies to the rape of womyn who accept the class system in the U.S.

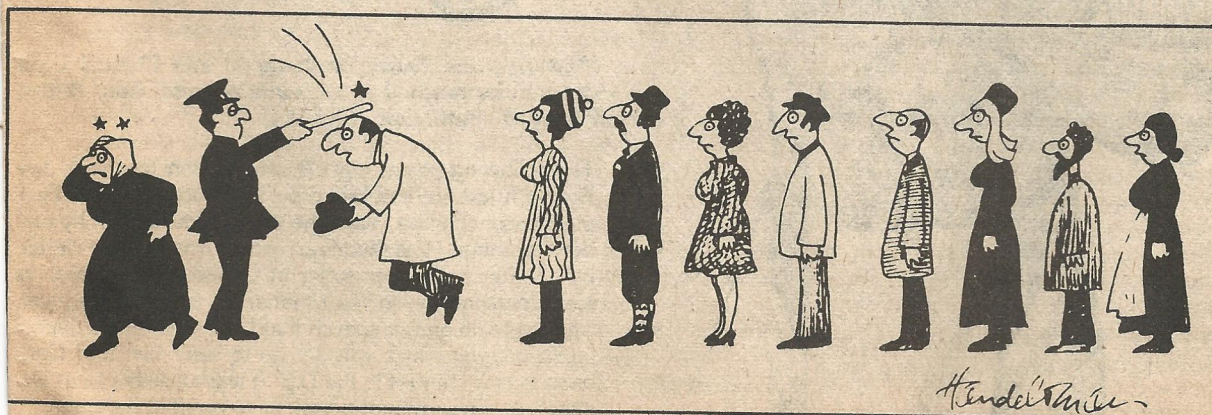
When whites sincerely and ambitiously struggle to create a classless system, racism, sexism, and other class charac-



teristics will diminish. But from my perspective, I find it imperative to fight for the application of classless attitudes and behaviour in the Afrikan struggle against racism and capitalism.

In closing on this subject, I want to point out to you that classism, whether racist or sexist, is the system that has oppressed us all for centuries — it is reactionary. Liberation from the system requires fundamental changes in class behaviour and attitude — that is the basis of being a revolutionary. Revolution, by any means necessary, requires emphatic rejection of rapist behaviour from our midst. Afrikan prisoners need to understand that rape is a product of sexism, and sexism prohibits working class solidarity with womyn, and makes our struggle twice as difficult.

Mark Cook
Leavenworth



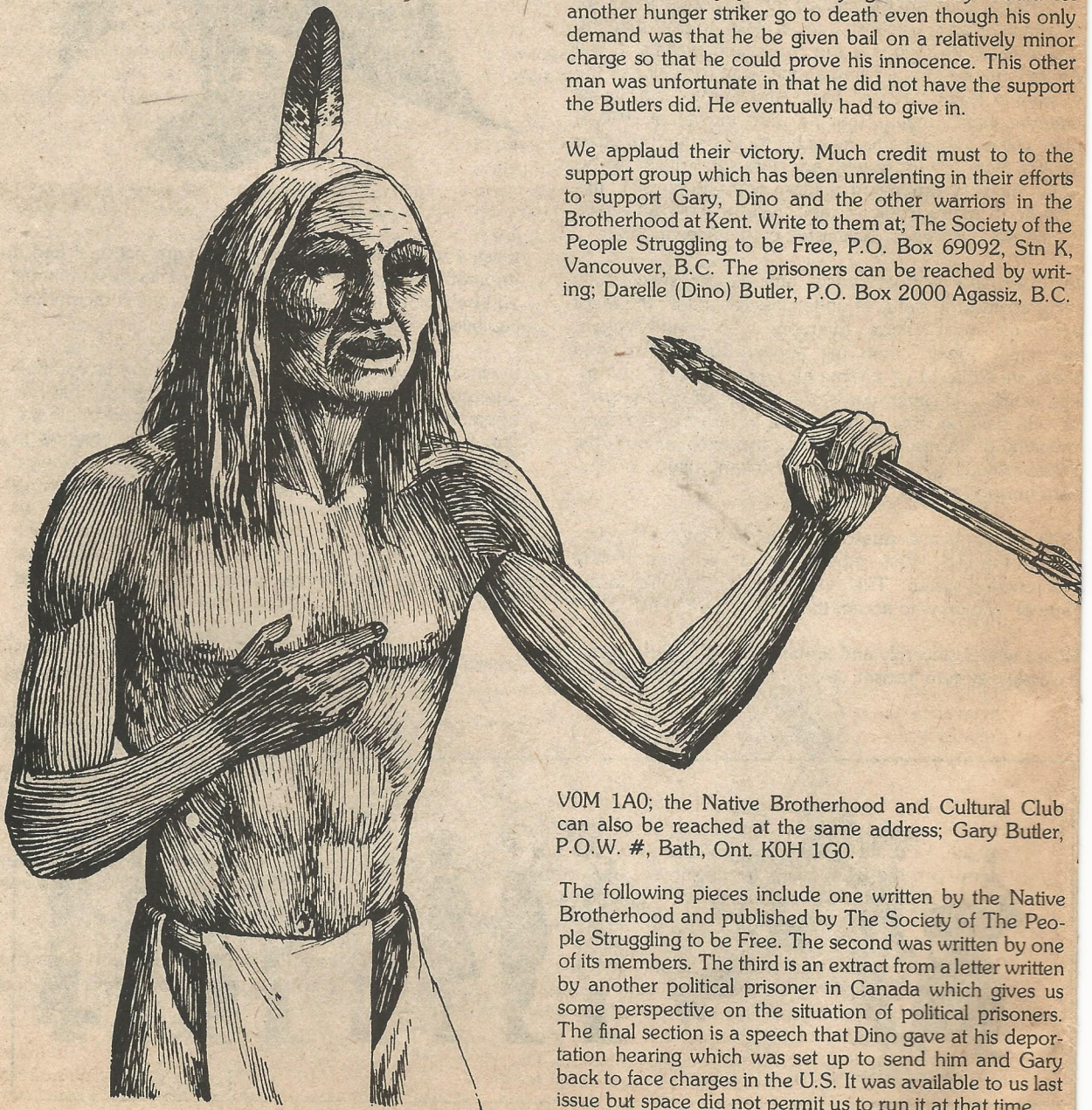
Spiritual Feasting

It is seldom that the Correctional Services of Canada (CSC) backs down when challenged by prisoners. Fortunately, the CSC and Kent Penitentiary relented after a thirty-four day fast by Gary Butler, Dino Butler and Stuart Stonechild. An agreement was signed that was essentially the same as that originally demanded by the Native Brotherhood at Kent which will allow Dino to keep his pipe in his cell and stop the desecration of the sacred objects by the screws. This is no different than what already exists at many Canadian and American prisons.

In an attempt to break the spirit of the hunger strike, Gary was transferred first to Sharpe's Farm in Edmonton and then to Millhaven. But support kept spreading and the media began to pay attention. Some prisoners in the local lock-up fasted for a weekend in support. Natives in Walla Walla also began a sympathy fast.

The C.S.C. has nothing against dead Indians. But there is no doubt amongst any that know them that they would have fasted til death. The C.S.C. was unwilling to force the issue and create such an explosive issue in the prison system at this time. Just a week before Kaplan was quoted in the papers as saying that they would let another hunger striker go to death even though his only demand was that he be given bail on a relatively minor charge so that he could prove his innocence. This other man was unfortunate in that he did not have the support the Butlers did. He eventually had to give in.

We applaud their victory. Much credit must to to the support group which has been unrelenting in their efforts to support Gary, Dino and the other warriors in the Brotherhood at Kent. Write to them at; The Society of the People Struggling to be Free, P.O. Box 69092, Stn K, Vancouver, B.C. The prisoners can be reached by writing; Darelle (Dino) Butler, P.O. Box 2000 Agassiz, B.C.



VOM 1A0; the Native Brotherhood and Cultural Club can also be reached at the same address; Gary Butler, P.O.W. #, Bath, Ont. K0H 1G0.

The following pieces include one written by the Native Brotherhood and published by The Society of The People Struggling to be Free. The second was written by one of its members. The third is an extract from a letter written by another political prisoner in Canada which gives us some perspective on the situation of political prisoners. The final section is a speech that Dino gave at his deportation hearing which was set up to send him and Gary back to face charges in the U.S. It was available to us last issue but space did not permit us to run it at that time.

We cannot walk abroad our land. We are in prison. Our spirits transcend this vile place of steel and concrete through those beliefs that are biological to our being. We must worship; we must seek the guidance of our spiritual advisors; we must have access to those sacred objects of our spiritual quest: the Sweatlodge, the Pipe, the Medicine Bundles, Prayer pouches, Feathers, Sacred substances and natural foods. We are the Native People of North America; our innate rights are our heritage.

While we are bound in prison, we are severed from community with our larger society and with our culture. Rights biological to our people are limited and denied us. Our Brothers waste away physically in a Fast that brings attention to our spiritual plight, but our Brothers are sustained by the pervasive spiritual strength common to our purpose.

We are one with nature, with life, and with the land. We resist the hostility of this closed prison environment; we resist the social pressures and restrictions that surround us. Our resistance, in combination with our social dislocation, saps our spiritual strength, but we continue to confront those difficulties engendered by the realities of

prison. Prison is the physical constant wherein our spiritual inequities ferment. We must revive our being through religious observation.

We are the subject of discrimination within Correctional Service of Canada penitentiary institutions. Our religious rights are strangled and smothered, in the same way as our rights and our culture have been suppressed and dislocated for centuries by the genocidal policies of governments within the North American continent. Political promises, treaties, covenants and charters are too often a sham and disappointment. We must strive to exercise our right to worship in the manner traditional to our culture.

We advance our position to all those gathered here who are one with us in our quest. We seek to conjoin the strong resolve of our Fasting brothers with the universal consciousness of our people. We must worship without restrictions while we are bound in prison, for there can be no manacles upon the aboriginal rights of our people.

Native Brotherhood Cultural Club
Kent



The inter-com system blares out the announcement, "Christian services will be held in the chapel this evening." I am awakened to the existing reality of my situation. I am an Indian serving time in a whiteman's prison where there is no place for a Native to practise his religion. The prison administrators have denied us our right to worship in the traditional ways of our ancestors. We are being spiritually starved by a system that arrogantly violates our religious rights.

Since coming to prison, I've been brought in contact with the religion of my ancestors. My brothers, along with several elders allowed in to conduct special ceremonies, were my teachers. I learned about the Pipe religion, the Sacred Circle, and in the process attained a deeper understanding and respect towards life. I became enthused about this religion. Unlike my earlier years spent being Christianized, native religion allows me positive spiritual growth. No preachers spew words of wrath and vengeance upon my soul, rather open communication prevails between my teachers and me, as it did among my ancestors.

Prior to my engagement with Native religion, I was tried for, and convicted of first-degree murder. At that time in my life, I existed in a world of meaningless detachment. "God", in the whiteman's terms showed me no mercy and I was sentenced to a minimum of twenty-five years. I suppose I was cast into hell.

Since my conversion to Native religion there has been positive purpose in my life. Native religion has enabled me to see beyond myself and has opened my eyes to the oppressed state of my people. I hear the cries of our children as they stumble about in confusion. They cannot cope with the demands placed upon them by a foreign society.

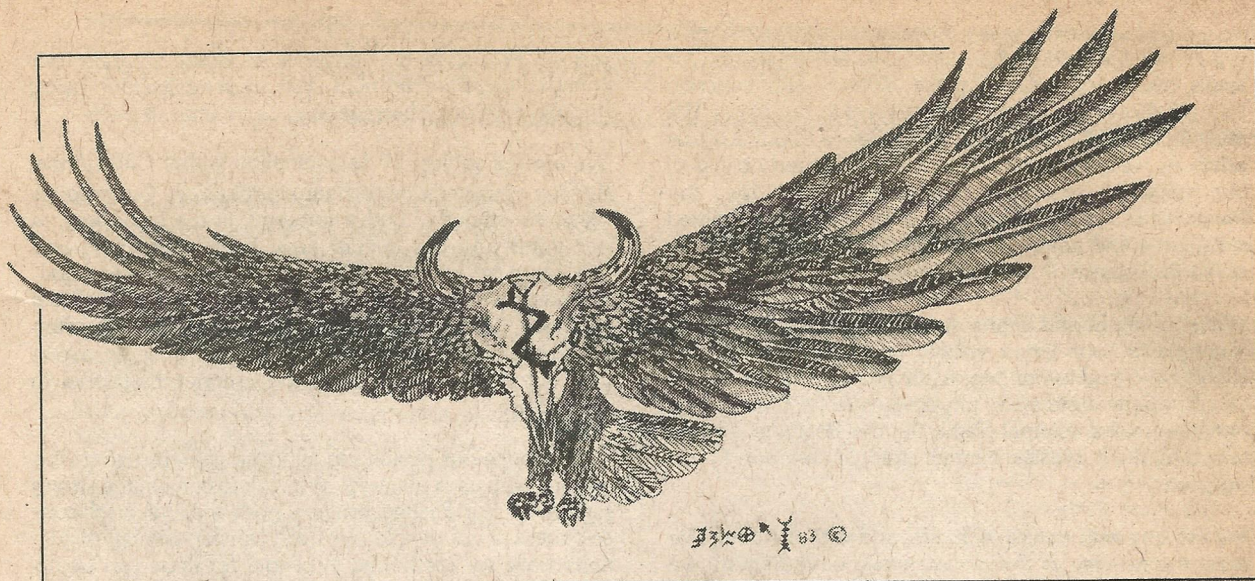
Prisons are packed with brothers not able to adapt to foreign ways and values. They have been forced to resort to crime as a means of survival. Night-clubs are jammed with our people who craze themselves in drunkenness, to escape the pressures of European programming. In his brutal onslaught of cultural genocide against my people, the whiteman has declared himself God, by denying us our God-given rights.

Native religion professes a way of life harmonious to all living creatures. It encompasses respect and compassion for all differing religions and its teachings forbid that we deny anyone his right to worship the Creator in the manner of his religion. Here at Kent prison, we the Native population, are being denied that very right.

We are not allowed to have in our possession the properties of our religion. Such items are as essential to our religion as the Bible is to European faiths. The Sacred Pipe represents our people; it is like an open Bible when we pray with it. The sweat lodge is our church. It represents the womb of our Mother, the Earth from whom all life stems. The Sacred Eagle feathers compels us to be truthful in thought and words. We use sage and sweetgrass to disperse evil spirits and invite the good. These have all been denied to us. It is because of this violation of our rights that a hunger fast has been initiated.

In closing I hope I've made clear to you that what we're fighting for is not a privilege but a right. We need your support.

In the struggle
for Spiritual freedoms
W. Blake



The prison officials are totally incapable of understanding us (political prisoners), that is one of their big weaknesses. In their cartoon caricatures of political prisoners, there is the leader or instigator, and the followers and strong arms. They see Gary as being a strong-arm follower of Dino who will fall apart if separated from him. In fact, by separating Gary & Dino, they are spreading and sowing the seeds of Indian consciousness throughout the prison system instead of having it concentrated at Kent.

I am here today, not as a convicted criminal of your society, but as an Indigenous man of the Western Hemisphere. Thousands of generations of my relatives have lived upon this land even before your ancestors knew that this land and my people existed as a part of the Creation. And now, everywhere you walk upon this land, it is in the dust of my ancestors that you walk.

You would have me believe that i am an **Indian**. But the identity of the way of life that i represent in this creation goes back thousands of years before your ancestors came here and called my people Indians. For me to accept myself as what you want me to be — an Indian — i would have to forsake the teachings of my ancestors and accept you as the gods you are trying hard to be. I would be going against the sacredness of our Creator and limiting my way of life and identity to when your ancestors arrived in my homeland and labelled my people "indians." That is the lie you are representing here today; that is your government, your laws, that you represent and dare to think that i will submit to. You are foolish to think that.

To me you represent a foreign government. You can only govern your own people. You have no right — as a human being — to govern my life; as you seek to do. Yet you take it upon yourself, as representatives of your government, to place yourself above the importance and wisdom of God, the Supreme Being. That is why you have come here today to sit in judgement of me. You're here as tyrants. You will seek to white-wash me into accepting your parliament-made laws to oppress my nat-

ural identity to my spirit which is an extension of the spirit of the land and her children.

You have no identity yourself. Do you know where your Grandfathers and Grandmothers of thousands of years ago are buried? When was the last time you prayed to them and gave an offering in thanks for the bountiful blessings of life that they passed on to you in this world? That is the identity i speak of. For me to accept what you are doing to me today, as being right, i would have to give up my natural and true identity to this land, my people and the Creator. I will not do that. I will never do that! Your existence here, in my homeland, is nothing but a lie. You only represent an artificial life made from technology and paper lies.

When i was arrested by your policeman, they charged me with 9 charges. The most serious being that i tried to kill two policemen. When i was arrested, the RCMP took from our vehicle, two bundles that contained our Prayer Pipes and other sacred articles of our people's spiritual way of life. We asked that they be returned to our family so that they could be properly taken care of. Their response was; if we would plead guilty to one charge apiece, nine other charges — including the four attempted murder charges — would be dismissed and they would no longer resist the return of our two medicine bundles. We could not do that and we instructed our lawyers to seek their return in a higher court, as the bundles held no relevance, as evidence, in the charges against us.

The lawyers were successful in getting a court order for their return. When our lawyers picked up the medicine bundles, they found that everything had been desecrated by the rcmp in such a manner that it was quite obvious that this desecration was done intentionally with evilness. These rcmp, they are your lawmen, your warriors who protect your camps against threats to life and the peace of your camps. But, because your existence in this land is one of lies and evil, your lawmen must have felt that our sacred medicine bundles, that represent the oldest and only true way of life indigenous to this land, were a threat to your way of evilness. So they tried to destroy that

threat with their ignorant and evil desecration, to protect you.

Less than a month after my arrest by your government, i was indicted for murder in Oregon. I've always maintained my innocence in Canada and America. In Canada, i was attacked without just cause by the rcmp and i've always felt that they knew who it was they were attacking, because only two years before, i had entered Canada to seek political asylum from the united states government. In 1976, i stood trial in Cedar Rapids, Iowa and was acquitted of murdering two invading agitators of the federal bureau of investigation on the Pine Ridge indian reservation in South Dakota. In 1979, when i sought to enter Canada at Alder Grove with members of my family, the rcmp met us and tried to prevent my entry. They even resorted to violence by beating up one of my relatives and arresting him without ever charging him for violating any law as he never had to appear in court. It was only thru our insistence to the immigration officer on duty at the time that he protect us from any further police harassment and brutality that we were finally allowed into Canada to seek political asylum.

After the incident at Alder Grove, i did not feel any safer from the police in Canada than from the police in America. And i know that today, the police in Canada will kill me just as quick as the police in America would kill me, if the opportunity presents itself to them. They told me so and what i've been made to endure these past nineteen months learning about mounty (rcmp) terrorism leads me to expect nothing else.

I have been incarcerated for 19 months under the laws of your government. Under your laws, i have no rights as a human being. As an indian, i am subjected to your dual-system of justice. At my preliminary hearing in July of 1981, i dared to expect to be respected as a human being, who is presumed to be innocent until proven guilty, under the supposed democratic laws of your government. For asking that i be allowed to walk into your court without shackles around my legs, i was for two days — with my brother — carried from the cell, down a long hallway, up two flights of stairs and into court with the shackles that — to us — represented the hate and racism of your government towards our people and us.

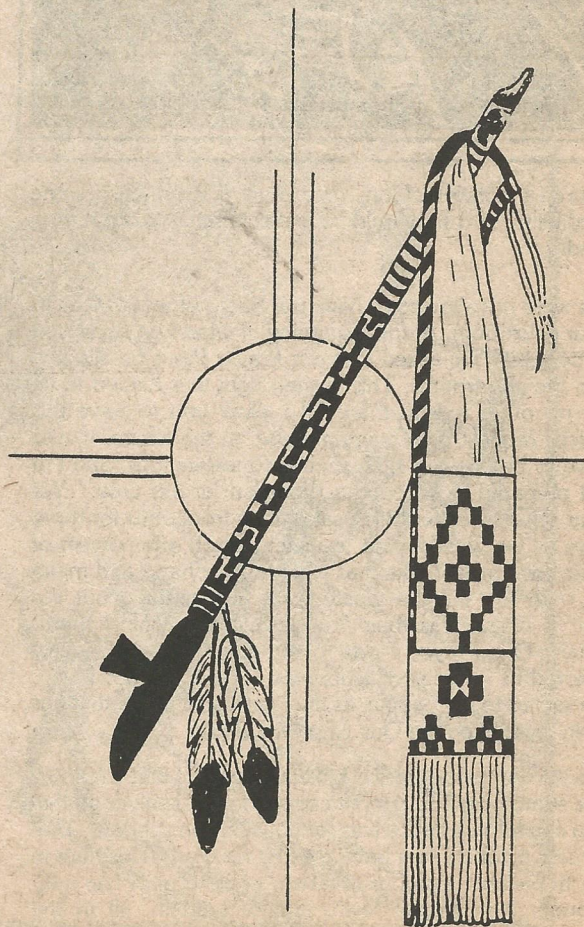
In Oakalla, another one of your jails, i spent 13 months. I was allowed to stay in the main prisoner population for the first six months. During that time i kept demanding that Native People have the right to worship according to our beliefs. With the goodness of Reverend Manthorpe and a lot of other people, we were allowed to have prayer ceremonies. The last ceremony we were allowed to have there, only ten out of over 50 native brothers who requested to attend were allowed to have prayer ceremonies. It was very soon after that, that my brother and i were removed from the main prison population and placed in complete isolation where we stayed for the remainder of our 13 months there. Interesting enough, there were never any more native ceremonies allowed within the main prison population although there were several requests for them.

Since i have been in the jails of your government, i have learned of the way that your canadian government treats

my people in this part of our homeland. I will say with a clear and strong consciousness that comes from speaking the truth that the genocide the united states government is using against my people is the same form of policy that the canadian government is using in their treatment of my people here in canada. It is the same policy of genocide that your white relatives are using against the aboriginal peoples of Ireland, of South America, of Africa, of Australia, of Puerto Rico, of anywhere you white people are. The intent is to enforce the values of your government over the values of the people in their homelands.

Right here in this jail of yours, my Sacred Pipe Bundle is kept under lock and key because i refuse to use it in the way that the white christian man, warden Stonowski, says that i must use it. If i were to do that, it would no longer be the belief and way that our Creator gave us to follow as our way of life. It would become just another christian way of hypocrisy that would confuse us and deprive us of an identity that we can relate to as the human beings that the Grandfather Creator placed us here to be in this land.

We, the native people of this institution, have asked the white christian man, warden Stonowski, that a native church be allowed inside this institution. He denies us that right. He says that we have to establish some credibility for ourselves before he will consider that. Suppose, just suppose, that our ancestors would have told your ancestors that before they would be allowed to build their





church to pray to God, they must first establish some credibility. You still would have no churches in our homeland!

We were not allowed to have our Sacred Prayer Pipes in your courtroom. At the beginning of what was supposed to be a trial, we asked that our Prayer Pipes be allowed into the courtrooms. This human right was denied to us for no other reason than; "if i allow you to have this special request then everyone else, in the future, would have to be allowed such special considerations, and i'm not prepared to set such a precedent at this time." Yet your self-desecrated Bible sat right in front of us for three days as we were forced to watch citizen after citizen of your government take that bible in their hand and make an oath to "tell the whole truth and nothing but the truth", which was their first desecration against themselves. Our Prayer Pipes, commonly and erroneously referred to — by your ignorance — as a "peace pipe", are sacred to my people, as they represent all life that has been created by the One Supreme Being.

We do not consider your bible as a part of that Creation. It is something you people created for yourselves so that you can forgive yourselves for your sins on sundays. That is the way of life you have created for yourselves here in my homeland. As your creation, your religion has only brought our people destruction and death, all in the

name of God and for the profit of your church temples that you worship yourselves in such as the whitehouse and parliament buildings. I asked that the Prayer Pipe be allowed in the courtroom so that it would be there for my people to commit themselves to the truth. I did not want to offend their dignity and honor or their identity by subjecting them to taking their oath on your book of lies.

Your Lord, the racist judge, refused to let our Sacred Prayer Pipes into his courtroom. It was the hypocrisy of that racist bigot that caused me not to participate any further in the farce labeled as a fair and unbiased trial that he was giving us. When the racist bigot Allen McEachern refused to allow me a fair and unbiased trial to present full answers and defense to the charges against me in his courtroom, I asked my lawyer, "out of respect to the truth and honour would you withdraw from the courtroom as my legal advisor?" He did and i refused to present a defense in the presence of such blatant disrespectful hypocrisy; i did not give up my right to represent my people's way of life that the Creator gave to us.

Your Lord, the racist bigot, did everything within his evil power to ensure my conviction for attempted murder. For two days i sat in silence, listening to your policemen lie about what happened the day of my arrest. The third day, i listened to the bigot summarize the prosecutor's case. Not all the case mind you, just the parts that were most prejudicial against us, the lies of the policemen. He failed to go over the testimony of the ballistic's expert whose testimony did not collaborate with that of the liars. Even with all the attempted brainwashing and intimidation of that court, the jury still acquitted us of the attempted murder charges. So all the cruel and usual persecution we had to endure from your government for eleven months could not be justified in the outcome of that so called farce-trial. Had we chosen to be tried by that racist bigot, i have no doubt what the outcome would have been for i know the bigot was properly informed of what role he was to play in the farce-trial.

You may deprive me physically in your society, but spiritually you will never defeat me. That is because the power that protects and blesses me with strength to endure your evil is far more life-giving than any powers you will use to try to deprive me of life.

So why are my brother, Gary Butler, and i being treated so cruelly by your government? It is not because of what we have been accused of doing up here, but because of what we are accused of of having done in the united states. They accuse us of murdering a ghou, a graverobber. Their charge of murder against us is a cover-up of their continued genocide against our people of the Siletz valley. We have murdered no one. We don't intend to. This is not our way. **This is your way.**

This is what you are enhancing today. In America, a policy of genocide is being enforced against my people by the united states of america. My beloved Siletz people are one of the people most victimized by that policy. For eighteen months, i have been in jail up here and under indictment for murder in the united states. I am accused of murdering a christian ghou. First the government removes us from the land, leaving only enough land to bury us in. Then years later, the ghou-christians come in

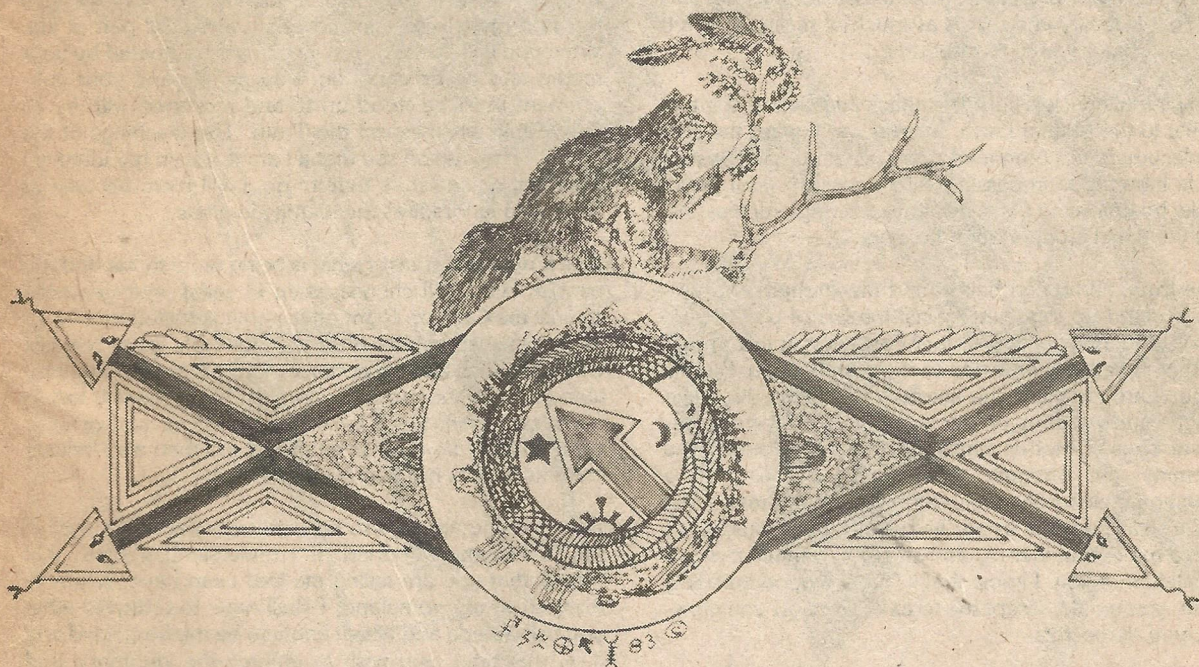
and rob our graveyards. This is something that has been going on for years. All the authorities who had the authority to stop this desecration knew it was being done and did nothing to stop it. In fact, they covered up the activities of the ghouls. A fact that still remains true today.

Over a million acres of Treaty land along the Oregon coast was illegally removed from the Siletz people before our treaty was terminated in 1954. White bureaucrats, sent with instructions from Washington D.C. are creating new laws to prevent our people from obtaining just compensation for that illegally taken land guaranteed us by international law.

Our tribal roll has anywhere from 1100 to 1600 enrolled members, maybe more. The forked tongue politicians with the black hearts have made it possible for

your unnatural laws to brainwash and terrorize my people into submission.

But still you people are not satisfied. That is why you people conspire with the united states government to cover up for your social workers, the ghouls, by labeling me a criminal and undesirable in your society and unfit to live amongst you. There is no evidence to justify extradicting me back to the US to stand trial on the murder charge against me. The truth would be too evident for all the people of the world if you were to deal with me in a justifiable and unbiased manner. That is why the decision has already been made to send me back to the united states thru deportation as opposed to extradition which would afford me the opportunity to expose the lies that your government is conspiring to keep covered up through this farce that you lackeys are acting out here



our people to hunt 375 deers, 25 elk, and fish 200 salmon a year to feed our people with and then it's only by regulated permits to be issued by the state of Oregon. In return, we were duped out of total hunting and fishing rights on 1.1 million acres of Oregon coast land.

My voice is one of the few Siletz voices that has continuously spoken out to expose the lies of my people's oppressors and their policy of genocide against us. For that, i have been victimized by police terrorism; just as i have been victimized by your government when i sought the right to worship for my brothers and myself according to our indigenous traditional beliefs while in your jails.

What is happening today is just a continuation of what your ancestors did to my people a hundred years ago. Only instead of using the bullets, which you have not completely quit using, and the diseased blankets and christian lies to oppress my people, you use your christian lies in the christian temples you've created to enforce

today in the name of God, Democratic Justice and the Queen.

I know that i have set myself out as a target to you people because of my involvement in the united states to expose the liars and liberate my people from a foreign system that would allow us to be independent and self-supporting; to instill honor and dignity in our young people once again; to get the Brothers and Sisters to respect each other and quit fighting with each other to prove who has the greatest pride as an imitation white. You seek to keep the lies covered up and under control in order to continue to profit the churches and temples of your own egoism. You cannot allow me to live my life as the Creator intended for me to live my life on this Earth. Otherwise, other people might think this way, that they're human beings and not wage-slaves or clones to be manipulated by a morally and spiritually corrupt society.

I know that i am not very smart by your education. But i

have enough of life's knowledge to know what the reality of my situation is. That reality is — the role that you are acting out today is that of a lackey-puppet. I know that you will ostracize me from your society. You will not make that decision. You will be formalizing a decision that has already been made and decided for all of us here today. You people are so asinine that you believe that you have the right to declare me as an undesirable in my homeland and order me removed across an imaginary line you have created in my homeland. Your actions represent the epitome of stupidity and disrespect in the human race. I pity you, i really do, because you are so insecure and scared that you seem to have lost all perception of what reality is. If you can't read it in a book, spend it, hoard it, kill it or rule it, it's not reality and you fear it.

In your little unnatural world of self-esteemed illusions of righteousness, you have been duped into acting the role of a humanoid robot. And you would have me be like you, a subservient creature that exists on illusions and lies. That is reality and that is as much of reality as you'll ever be. That is why you resent me.

This spiritual attack is your last attack against our spiritual identity to the Mother Earth. In your war against the Red People, you have committed every act of human injustice that is inhumanly impossible and cover up your sinful attacks by enforcing your laws thru hearings such as this farce you label a deportation hearing.

In the truth, all human beings find the strength and wisdom to stand up together against the lies of you hypocrites. Our identity to our Mother Earth is thru our ancestors that have been returned to the womb of our Sacred Mother Earth to bear the seeds of all future life. The strength and wisdom of our respect and love for our ancient ones of Mother Earth will fertilize the seeds and determine the strength and purity of our future generation's closeness to Grandfather, the Creator. As the christian invaders in my homeland, you conspire to deprive me of that identity and strength to make me into an imitation of you. I know that if i were a good imitation of you, you would accept me to exist amongst you christians, you democrats.

But i am unable to live your lies, so you will label me an undesirable and ban me from your society. Your lies make me an outlaw. Therefore, i am left outside your laws that would protect me as a human democrat. I am not an alcoholic. I am not a drug addict. I am not a christian. I am not a democrat. I am not a taxpayer. I am not an imitation. I am an outlaw in your society. We are undesirable to each other, but we are both known to our Creator who knows the truth that someday will be used to judge our right to be with our ancestors in the world of Eternity, the real world.

It is my firm belief that you have no right, what-so-ever, to order me removed from this part of my homeland just because you have convinced yourselves that you have stolen a homeland and made it your own. That is a lie! There is only one way to get a homeland and you have been given one but you have foresaken your homeland.

Since i have started to learn to respect my Creator thru myself, i always represent the truth. Since i have been in



your jails, i have stood against your lies and racism directed against my natural identity. In that, i have retained my freedom in remaining a natural part of life. What you will do today is a lie being perpetuated by your racism and egotistical pride. You people and your government must be stood up to and reckoned with by all the people who respect the Truth. The teachings of the Elders of my nation say that if i am to retain my identity i must not relinquish it; that if i do, i will them become as weak and ignorant as the identity i imitate.

This is why i must resist what is being done to me and my people. But i will choose when to resist your genocide against the Creator. Right now, i am instructed to face up to the christian-ghouls of america for there is our real test which we shall endure because i know that i do not stand alone to seek the truth. Everything i have just said has to make you think that i have no respect for you or your value system. If you believe that of me then also believe that this farce is not over with after today.

Do what you are paid to do with your paper lies against me. Order me deported. If i understand it right, that means that you are telling me that i can never return to this part of my homeland. I shall have to return to what you call canada and what i know to be my homeland and if, at that time, you wish to enforce the ignorance and disrespect of yourselves thru your value system, we shall meet again. At this time, i just don't feel that it's important anymore for me to stay here. For we — The Society Of The People Struggling To Be Free — have proven beyond any sane rationality the existing genocidal policies of your government's laws that are being enforced against our Red People.

We pray with all our love that our people of this land will have the strength and wisdom to face up to the reality of their relationship to your existence in our homeland. Maybe then our mothers and grandmothers will not have to suffer anymore from the sadness in their hearts from having to watch so many of their children destroyed by your values.

At this time, i have no more to say to you.

Dino Butler
P.O.B. 2000
Agassiz, B.C.

better shape than some people. The only charges against us from the raid are four possession of marijuana charges which are pretty inconsequential. Abie Weisfeld who has been doing support work in Ottawa and who has long done solidarity work with the PLO was arrested in early May and charged with two counts of welfare fraud. Although it is not a "for sure" thing that this is harassment, the charges arise out of a technical violation of the welfare act, one in which the usual procedure would have been to simply ask for the money back rather than the laying of criminal charges.

Brian Burch, who has been active with the support work here and who has been one of the most militant of the pacifists involved in the Peace movement was charged with assault with a weapon and assaulting a cop during an incident in which he and another activist were attempting to chain themselves to a flag pole during the raising of the flag on Canada Day. This is after 26 people had been arrested for trespassing on the grounds of the provincial legislature while participating in a peace camp. Burch was often singled out at demonstrations and warned that they were going to get him.

In another development, the Toronto police raided an abortion clinic that had been set up by a coalition of women's groups to make abortion safe and accessible. Three doctors have been charged in this raid for procuring abortions. The raid was very excessive. Even the "sex and crime" daily tabloid criticized the police for their over zealotry in carrying out the raid. Twenty-four hours later, 5,000 people took to the streets to protest that raid. It was one of the best and angriest demos in Toronto for quite some time.

It is clear that the Toronto police are acting as an autonomist force, doing as they wish. Over and above all this political harassment is an intensification of their usual treatment of Blacks, youth, minorities, gays, street people and anyone else who does not fit in. If the police patrolled in tanks and personnel carriers instead of cars, it would be clear that this was an occupied city. But as it is, the pigs can maintain for a while longer the lie that they are there to protect and serve.

The police project their own deviousness onto others. They know that there is a big difference between their public face, that of upholding the law and serving the citizens, and the reality of the brutality, corruption and criminality that exists behind the scenes. They assume therefore that we too have a "public face" and a private reality. The lack of evidence to link us to Litton arouses suspicion since they assume that we must have something to hide or we wouldn't have hid it so well. But what they see is what they get. Prison politics by definition has to be open since prisoners are seldom protected by the right to privacy. The mail, of which ninety per cent of prison politics consists, is read both coming and going. We have nothing to hide. We will not be intimidated. We will not be driven underground.

We have been receiving a lot of support both locally and continentally. The extra production work necessary to redo this issue was aided by some friends to whom

we are very thankful. Other people have been quick with emotional and political support. It is interesting to note that it has been women who have been much quicker to pick up on the situation than men in general and this goes beyond just the issue of the abortion charge. Sometimes one wonders if most men would recognise the revolution if it were really happening on the streets. One thing for sure, it won't happen in their heads.

We do need money to continue putting out Bulldozer. Our resources of time and money are being taxed. There is no use denying that our lives and political work have been disrupted. Much effort will be needed to support Colleen around her abortion charge. We are still angry over the fact that she is suffering for her association with us.

For any people who have written to Bulldozer in the past couple of months, we apologise for the fact that we are way behind in our mail. We will try to catch up. We had been considering going quarterly, smaller issues, four times a year but that seems out now. We had material let over from this issue but were simply unable to do any more work. This has been a long process. We are working people and can only work on Bulldozer outside of work hours and have had so many other things to do.

One thing which we feel really bad about was that we were unable to reproduce a couple of articles from the material taken in the raid. One article in particular which would have strengthened this issue a lot was written by John Africa of Move which described the events around their year long siege by the Philadelphia police and the subsequent events. This was a very strong article and we hope to have it in the next issue. A second article was by Catherine Casteneda of the women's prison in Goodyear AZ.

We ran a small letter but the one which we couldn't run was longer and described in more detail the reasons why they are being harassed and that was because they are so strongly resisting the administration by their jail house legal knowledge and solidarity. We offer these women our support and hope we can make up for it next time.

We need good graphics. They can either be originals or favoured ones by other people. We have to borrow graphics from many different sources to design each issue. The more we have to choose from, the stronger the magazine will be. We thank all of those people from whom we have borrowed graphics. We did not take time to acknowledge where they came from but appreciation exists just the same.



Bulldozer

P.O.B. 5052, Stn A

Toronto, Ont. M5W 1W4



LIVING ROOM
DINING ROOM
KITCHEN
BATHROOM
BEDROOM 1
BEDROOM 2
BEDROOM 3
GARAGE
CAR

→ TELEPHONE
BASEMENT
HALLWAY 1
HALLWAY 2
→ RECORDING ←